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DEPARTMENT OF THE INTERIOR.
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION.
J. W. POWELL, GEOLOGIST IN CHARGE.

CONTRIBUTIONS

HORACE DAVIS.

TO

NORTH AMERICAN ETHNOLOGY.

VOLUME I.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1877.

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DEPARTMENT OF THE INTERIOR,
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY
OF THE ROCKY MOUNTAIN REGION,
Washington, D. C., October 15, 1876.

SIR: I have the honor to transmit herewith Volume I of the Contributions to North American Ethnology, comprising a report on the tribes of Alaska by W. H. Dall, and a report on the Indians of Western Washington and Northwestern Oregon by George Gibbs.

I am, with great respect, your obedient servant,

J. W. POWELL,
In charge.

The Hon. SECRETARY OF THE INTERIOR,
Washington, D. C.

PREFACE.

During the past ten years much of my time has been spent among the Indians of the Rocky Mountain region. In the earlier years I collected many short vocabularies of the various tribes with whom I met. From time to time, as opportunity afforded, many of these vocabularies were enlarged. I soon learned to enlist Indians in my party, and to seize every opportunity of conversing with them in their own language, in order that I might acquire as much knowledge of their tongues as possible. A large number of vocabularies were collected, some embracing but a few hundred words, others two or three thousand each. These Indians, among whom I traveled, belonged chiefly to one great family—the Numas, a stock embracing many languages, and several of the languages having more than one dialect. I also made notes on the grammatic characteristics of these languages to the extent of my opportunity.

In the mean time some of my assistants collected vocabularies furnishing important additional material. Much of this related to families other than the one in which I was making especial studies.

In such a hasty review of the general literature of this subject as I was able to make, my attention was attracted to some interesting publications in the Overland Monthly, from the pen of Mr. Stephen Powers, and soon a correspondence was begun, which finally resulted in my receiving from that gentleman a large amount of linguistic and other ethnographic material, the results of his labors for many years among the Indians of California.

From time to time other vocabularies were sent me from various persons throughout the Rocky Mountain region.

Up to this time I had not expected to publish anything on this subject in my reports, but it was my intention to turn over the whole of what I had collected, through others and by my own labors, to the Smithsonian

Institution, to be consolidated and published with a still larger amount collected from various sources, through the officers and collaborators of that Institution.

The materials collected by the Smithsonian Institution, together with a part collected by myself, were placed in the hands of Mr. George Gibbs, that eminent ethnologist and linguist, to be published in the Smithsonian Contributions under his editorial management. By his death this plan of publication was necessarily delayed. By this time the materials in my hands had increased to such an extent that it seemed but justice to my assistants and myself that it should be published with as little delay as possible. I therefore laid the whole matter before Prof. Joseph Henry, Secretary of the Smithsonian Institution, that I might have the benefit of his advice on the subject. He kindly gave consideration to the matter, and a full review of the subject led to the following correspondence:

"DEPARTMENT OF THE INTERIOR,
"U. S. GEOG. AND GEOL. SURVEY ROCKY MOUNTAIN REGION,
"J. W. POWELL, GEOLOGIST IN CHARGE,
"*Washington, D. C., October* 2, 1876.

"SIR: Knowing that the Smithsonian Institution has been for many years making collections of vocabularies of various North American languages and dialects, I beg leave to make the following statement and suggestion:

"I have myself been collecting vocabularies of many of the same tribes, in which work I have been assisted by several gentlemen who are making studies of North American Indians, and thus I have on hand a large amount of linguistic material, consisting of vocabularies, grammatic notices, &c., which I desire to publish at an early date. In the continuance of this linguistic work it will be of very great advantage to have the material in the hands of the Smithsonian Institution published immediately, so that in the future there will be no duplication of what has already been accomplished. It would also seem wise to consolidate the Smithsonian material with my own. I therefore beg leave to suggest that the material in your hands may be turned over to me for publication.

"Should you consider it wise to thus intrust me with this material I will proceed with the publication as rapidly as the matter can be prepared, and when published I shall be pleased to give the proper credit to the Institution for the great work performed in the collection of the material, and to those who have taken part in the work.

"I am, with great respect, your obedient servant,

"J. W. POWELL.

"Prof. JOSEPH HENRY,

"*Secretary Smithsonian Institution,*

"*Washington, D. C.*

"SMITHSONIAN INSTITUTION,

"*Washington, October* 10, 1876.

"DEAR SIR: Your letter of October 2, proposing that the Smithsonian Institution should turn over to you for publication all the material it has collected in regard to Indian linguistics, has been received, and after due consideration I have concluded, on the part of the Institution, to accept your proposition, and to place in your hands all the materials of the kind mentioned now in our possession, it being understood that full credit will be given to the Institution for the materials thus received by yourself, and also to the several contributors.

"Among the latter, we would especially call your attention to the claims of George Gibbs, whose elaboration of the materials in his possession you will find of importance in the preparation of the vocabularies for the press.

"This transfer is made in accordance with the general policy of the Smithsonian Institution of doing nothing with its income which can be equally well done by other means.

"Yours, very truly,

"JOSEPH HENRY.

"J. W. POWELL,

"*In charge U. S. Geographical and Geological Survey,*

"*Washington, D. C.*"

This threw into my hands several hundred manuscript vocabularies, with extensive grammatic notes collected from tribes scattered throughout

the greater part of North America. Examination proved that I probably had in my hands valuable linguistic material relating to every family, and perhaps every language but two within the limits of the United States. After a somewhat hasty review of the subject, a selection from this material was made, to be published as the first volume of "Contributions to North American Ethnology".

In order that the great number of collaborators throughout the country might have an earnest of the speedy publication of the results of their labors, this volume was rather hurriedly sent to the press. Perhaps, had a little more time been taken to the proper digestion of the subject, a somewhat different arrangement would have been made. I at least hope to improve on the methods of presenting the subject in subsequent volumes.

The contributions in this volume from the pen of Mr. Gibbs will, it is believed, be found to be of exceeding value. On every page are exhibited evidences of his thorough and conscientious work, and it must ever be a matter of deep regret to American linguists that Mr. Gibbs was not spared to complete his labors, and to give to all this great collection of linguistics that better finish that would have resulted from his editorial skill.

It seemed proper that a biographic notice of Mr. Gibbs should appear in the introduction to this volume, and I had commenced the preparation of such a notice; but when I learned that a "Memorial of George Gibbs" had been written by John Austin Stevens, jr., and published by the New York Historical Society, and subsequently republished in the Smithsonian Report for 1873, I recognized that this task had been performed far better than I could do it myself.

To Mr. W. H. Dall I am indebted not only for his valuable contributions, but also for his kindly painstaking assistance in the general preparation of the volume.

The valuable contributions from the pens of Dr. William F. Tolmie and Rev. Father Mengarini are but a part of the material in my hands collected by these gentlemen. I hope that the method of publication adopted will meet with their approval.

Mr. J. C. Pilling has rendered me valuable assistance in his proof-

reading of the greater part of the volume—a work which he has performed with care and skill.

For the last ten years I have habitually laid before Professor Henry all of my scientific work, and have during that time received the benefit of his judgment on these matters, and to a great extent I am indebted to him for advice, encouragement, and influence. In expressing my gratitude to the Professor, I beg also to express the hope that the results of my work will not wholly disappoint him.

J. W. POWELL.

DEPARTMENT OF THE INTERIOR.
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION.
J. W. POWELL, GEOLOGIST IN CHARGE.

TRIBES OF THE EXTREME NORTHWEST.

BY

W. H. DALL.

TRIBES OF WESTERN WASHINGTON AND NORTHWESTERN OREGON.

BY

GEO. GIBBS.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1877.

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DEPARTMENT OF THE INTERIOR.
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION.
J. W. POWELL, GEOLOGIST IN CHARGE.

PART I.

TRIBES OF THE EXTREME NORTHWEST.

BY W. H. DALL.

SMITHSONIAN INSTITUTION,
Washington, D. C., June 14, 1876.

DEAR SIR: In conformity with your suggestion, I have the honor of transmitting to you herewith a manuscript containing information in regard to the distribution, population, origin, and condition, past and present, of the native races inhabiting our extreme northwestern territory, the material for which has been gathered during some eight years of study, exploration, and travel in the region referred to.

I have the honor to be, very respectfully, yours,

WM. H. DALL.

Prof. J. W. POWELL,
Geologist in Charge, United States Geographical and Geological Survey of the Rocky Mountain Region,
Washington, D. C.

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I.

ON THE DISTRIBUTION AND NOMENCLATURE OF THE NATIVE TRIBES OF ALASKA AND THE ADJACENT TERRITORY.

With a Map.

BY W. H. DALL.

The information contained in this article forms a summary of investigations which I have pursued since 1865, while engaged in duties which took me, at one time or another, to nearly the whole of the coast herein mentioned and over a considerable portion of the interior. As a digest of the present state of our knowledge in regard to the tribal and territorial boundaries of these people, it may form a not unfitting appendix or supplement to the great mass of similar information in relation to more southern tribes, which is by no means the least among the many results obtained during the progress of the United States Geographical and Geological Survey of the Rocky Mountain Region under the direction of Prof. J. W. Powell.

The accompanying map, in addition to affording the ethnological information for which it was compiled, has also been brought up to date geographically, and thus presents, far more fully than any other extant, the latest and best data in regard to the geography of the region represented. The names of tribes of Orarian stock are in leaning letters, those of the various Indian tribes are in upright lettering. The investigations from which the ethnological features are derived were concluded in the summer of 1874. It is probable that, with the exception of the interior tribes of Indians, the tribal and territorial limits assigned will require but little future revision.

Apart from my own investigations, the principal authorities from which information has been derived are Wrangell,* Holmberg,† Ross and Gibbs,‡ Bendel,§ and various minor papers by Erman and Markham, Rink, and others in the Arctic Papers‖ of 1875, and especially a most satisfactory and lucid paper by Dr. John Simpson, R. N., which bears not only internal evidence of care and accuracy, but is confirmed by what I have individually been able to learn of the people treated of by the author.

Several papers of interest have appeared from the pen of M. Alphonse Pinart in relation to Alaska natives, but these convey little new information, excepting from a philological standpoint. The work of Mr. H. Bancroft, which has lately appeared, on the "Native Races of the Pacific Coast", so far as it relates to the people with whom I am familiar is chiefly valuable for its numerous references to other works. Its arrangement is purely geographical, and unwarranted by the characteristics or kinship of the people described.

A sketch not materially differing from the arrangement now proposed was given by me in the Proceedings of the American Association for the Advancement of Science, Salem meeting, 1869, and amplified with fuller vocabularies in 1870 in *Alaska and its Resources*. Numerous additions and corrections, as well as personal observation of much before taken at second hand, have placed it in my power to enlarge and improve my original arrangement. This is the object of the present paper.

In 1869, I proposed for the Aleuts and people of Innuit stock collectively the term *Orarians*, as indicative of their coastwise distribution, and as supplying the need of a general term to designate a very well-defined race, which, though acknowledged as such by some ethnologists, had not received the general recognition which it called for. In referring to the various groups of people under particular stocks, I have introduced as far as practicable a system of synonymy, showing approximately the various names applied to the same group by other authors, which may be of service in

* Baer and Helmersen, Beitr. St. Petersburg, 8vo, 1839.
† Ethnogr. Skiz. Act. Hels., 4to, 1855.
‡ Smithsonian Report, 1866.
§ Proc. Agassiz Inst., Sacramento, Cal., 1873.
‖ Royal Geogr. Soc., London, 8vo, 1875.

correlating information from various sources in relation to their habits and customs.

The Orarians are distinguished, 1, by their language, of which the dialects in construction and etymology bear a strong resemblance to one another throughout the group, and differ in their homogeneousness (as well as the foregoing characters) as strongly from the Indian dialects adjacent to them; 2, by their distribution, always confined to the sea-coasts or islands, sometimes entering the mouths of large rivers, as the Yukon, but only ascending them for a short distance, and as a rule avoiding the wooded country; 3, by their habits, more maritime and adventurous than the Indians, following, hunting, and killing not only the small seal but also the sea-lion and walrus. Even the great Arctic bowhead whale (and anciently the sperm whale) falls a victim to their persevering efforts; and the patent harpoon, almost universally used by American whalers in lieu of the old-fashioned article, is a copy, in steel, of the bone and slate weapon which the Innūit have used for centuries. Lastly, they are distinguished by their physical characteristics, a light fresh yellow complexion, fine color, broad build, scaphocephalic head, great cranial capacity, and obliquity of the arch of the zygoma. The patterns of their implements and weapons and their myths are similar in a general way throughout the group and equally different from the Indian types.

The Orarians are divided into two well-marked groups, namely, the Innūit, comprising all the so-called Eskimo and Tūskis and the Aleuts. Taking the tribes in their geographical sequence, we may commence with

The Major Group, or

INNŪIT.

Syn.—*Esquimaux.*
Eskimo, &c., of authors.
Eskima'ntzik of the Abenaki Indians.
Uskee'mi of the Northern Tinneh.
Hŭs'ky, Hudson Bay jargon—"Broken Slavè".
In'nūit, the name applied by these people to themselves.

containing the following tribes:

KOPA'G-MŪT.

Syn.* = *Mackenzie River Eskimo*, Richardson, and authors.
= *Kopăn'g-meŭn* (plural), Dr. Simpson, R. N.
< *Kang-mā'li-innūin*, Richardson.
? *Tarrèor-meut*, Abbé Petitot.

The terminations *ng* and *n* indicate the plural form of the collective noun. As we should say *American* in the adjective sense, meaning the American people, and *Americans*, meaning a small number of individuals of that race, so the Innūit say *Innūit*, the whole people of their race, and *Innūin*, some individuals of that race (*Yūt* being the word for a man); or *Kopăg'-mūt*, the tribal designation, and *Kopăn'g-meŭn*, some individuals of the tribe. *Ko-păg* comes from *Kŏk*, river, and *păk*, great—the designation meaning people of the great river, just as *Kweekh* and *păk*, form the designation of the Yukon-mouth Innūit, from the same roots. The number of these people is comparatively few, and they are little known. They have a tattooed band across the face, and occasionally travel with the next tribe as far west as Barter Point in longitude 144° west of Greenwich. Details in regard to their manners and customs are given by Richardson, Franklin, and other travelers in the Mackenzie River District. They formerly extended two hundred miles up the Mackenzie River, but have been driven out by the Indians.

KĂNGMĀLI'GMŪT.

< *Kangmāli-innūin*, Richardson, Dr. Simpson.

These people live along the coast, between Barter Island or Manning Point and the Mackenzie; their principal settlement being near Demarcation Point. They appear to be very few in number, and known principally as the most active agents in the inter-tribal trade between the Innūit of Point Barrow and those to the eastward. From Barter Island, the coast to the westward is uninhabited for nearly three hundred miles, except during the temporary summer trading excursions. One of the articles furnished by them is stated by Dr. Simpson to be skins of the narwhal (*Kil-lĕl'-lŭ-ă*), which he speaks of as being used for covering kyaks.

* Strickland's convenient notation for synonymy,—of =, equal to, <, including less, and >, including more, than the author referred to,—has been adopted here.

NŪWŬK-MŪT.

= *Nūwŭn'g-meūn*, Dr. Simpson, Richardson, &c.

Dr. Simpson's paper, before referred to, is a monograph of the habits, customs, and appearance of these people who inhabit Point Barrow, Cape Smyth, and have smaller villages at Wainwright Inlet and Icy Cape. The name *nūwŭk* means point, or The Point, and the appellation *Nūwŭk-mūt* is properly confined to the inhabitants of the village at Point Barrow; but those of the other villages mentioned,—though doubtless having other local names as do the people of all settlements, however small; are not differentiated in any way of importance, as far as we know, from those of the principal settlement at Point Barrow. This had, in 1853, a population of about three hundred, and the other settlements perhaps half as much more. It is probable that since that time they have materially diminished in numbers. These people have been more fully described than most of the Innūit of the Arctic coast, owing to the fact that several exploring vessels have wintered at Nūwŭk. From Simpson, we learn that they travel on their summer excursions for barter as far east as Manning Point (or Barter Island), partly along the coast and partly through the numerous inlets and intersecting lagoons which border the continent not far from the sea-coast. The journey is an annual one, and is usually made in sixteen days. The party starts about the 5th of July, and spends a portion of the time in trading with the Nūnātŭn'g-meun, at the mouth of the Colville River, and return about the middle of August.

NŪNĀ-TŬ'G-MŪT.

= *Nūnā-tŭn'g-meūn*, Dr. Simpson.

These people inhabit specifically the mouth and shores of the Nūn'ātŏk River, which enters the western extremity of Hotham Inlet, with outlying villages to the north and west, the principal of which is that at Point Hope, called Noo-nā. They number some three or four hundred souls, as far as known. The character of those who meet the traders annually at Point Hope is bad. They are reported as very ingenious and persistent thieves, and exhibit a great degree of assurance, and even insolence, when their

numbers give them confidence and the whites are not numerous. These people ascend the Nūnātŏk to a point where an easy portage can be had to the upper waters of the Colville, and have an annual barter at the mouth of the latter river with the eastward-bound Innūit from Point Barrow. The Nūnātŏk is also known as the Inland River, which is a translation of its Innūit name.

KOWĀG'-MŪT.

= *Kowăn'g-mĕŭn*, Dr. Simpson.

Falling into Hotham Inlet, near its eastern extremity, is a river known as the Kŏwăk, on the banks of which graphite and galena are found. A few Innūit inhabit the region near its mouth, and bear the above local name, while others somewhat to the eastward, on the Sĕlā'wik River, are called *Selawig'-mut.* The latter have some trade with the Kŏyūkăk Indians.

Most of the names above mentioned are merely local, and indicate no special peculiarities of language or habits. They may, for convenience, be correllated as follows:

WESTERN MACKENZIE INNŪIT.

Kopā'gmūt, Kăng-māli'g-mūt.

WESTERN INNŪIT.

Nūwŭk'-mut, Nūnātŏ'g-mūt, Kowāg'mūt, Selāwig'-mūt.

We now come to a series of tribes better known than any of those previously mentioned, and on which I have had the opportunity of personal observation. I have already given a somewhat full account of them in *Alaska and its Resources*, as well as some notes in my summary of 1869. The following general headings will be strictly tribal, and the local village names will be subordinated in a list by themselves. For convenience' sake, I shall commence at the extreme westward.*

---

* Although not strictly within the limits of this paper, I mention here, as bearing on the relations of the Innūit tribes above mentioned, the

"CHŪKCHIS".

= *Reindeer Chūkchis* of authors.
< *Chūkchis*, Wrangell and others (variously spelled).
= *Reindeer men* of adjacent Innūit.
= *Tsūtsin*, or *Tchekto*, of some authors, said to be their national name.

Although the very existence of such a people as these has been of late denied, and the name I have provisionally used is doubtless based on some misconception, I believe that the evidence of the existence of a tribe of people different from the Orarians of the coast, but in constant communication with them, is overwhelming. I have myself seen two of these people, in 1865, at Plover Bay. They are of a tall and

CHŪKLŪ'K-MŪT.

= *Nāmŏllos*, Pritchard and other older authors.
= *Tchouktchi Asiatiques*, Balbi, Atlas Ethn.
= *Tūski*, Hooper, Markham, and Dall l. c., prov.
? *Onkilon*, Wrangell, Polar Sea.
< *Kŏkh'-lit-innūin* of the American Innūit, Dr. Simpson.
= *Chūk'-chi*, with various etymology, of authors, erroneously.
> *Chūklūk'mūt*, Stimpson, MSS.
= *Sedentary or Fishing Chukchis* of authors.

The name I have here adopted is probably quite local, and it is very likely that the Innūit who at present inhabit the Asiatic coast near Bering Strait have no special tribal name, resembling in this respect the people from the Selawik River to Point Barrow, who have been previously mentioned. But I have given up the term Tuski, proposed by Lieutenant Hooper, for the reason that I am convinced that it is due to some misconception. It is not an Innūit word, and these people are purely Innūit, as several vocabularies in my possession testify. They are in no respect differentiated from the ordinary western Innūit, except in such features as the character of the country and climate compels, and in not wearing labrets; in this respect resembling the eastern Innūit. Of their origin, I propose to treat hereafter, and postpone that portion of my remarks for the present. They extend from the Gulf of Ana'dyr to Cape Serdze, and formerly to Cape Shelagskoi. Their distribution is invariably coastwise; they have no reindeer, and live by trading with the interior tribes, and by hunting the

lean habit, with a coppery tinge in the complexion, nomadic in their habits, with sharp noses, and having a language apparently allied to the Korăk tongue. I think it probable that they are a branch of that stock. They wander with their deer from the Arctic Ocean to the Anadyr River, following the best pasturage, and in summer trading with the coast Innūit.

The parties of the International Telegraph Company, during 1865 and 1866, were freqently brought into contact with these people, and the result of their observations was that they were not dissimilar to the Korăks in their habits and customs, though speaking a somewhat different dialect. A few of them, having lost their reindeer, have been obliged to adopt a precarious mode of existence, depending upon the products of the sea-shore and fish from the rivers. The existence of these quasi-settled bands and their identification as Innūit has given rise to much confusion. No region is more in need of unbiased and careful ethnological investigation than this part of Eastern Siberia. What little knowledge is extant, resting upon a sound basis, is too frequently ignored by ethnological writers.

I have recently heard it stated, by a noted philologist and traveler, that the Korăks are Innūit, and the Innūit stock a branch of the Turkish race! Mr. Markham also tells us that the Tŭngūses and Yūkăgīrs "have so wholly disappeared that even their names are hardly remembered". Yet in 1860 there were existing some five or six thousand of these people in Eastern Siberia, according to the Russian census; and I have a Tŭngūse portrait taken from life in 1865. The Tŭngūses are believed to be Tatars, and the Yūkăgīrs related to the Korăks, yet Mr. Markham would make the former, among other tribes, the ancestors of the Innūit.

seal, walrus, various whales, and other arctic marine mammals. No group of people have given rise to so much confusion, erratic theorizing, and unfounded generalization as this small band of Innūit exiles. They have been most commonly confounded with the impoverished sedentary bands of the Chūkchis, if I may be permitted to use a term of which Erman says, "I am of opinion that the word *Tchūkchee* is a corruption of the word *Chau-chū*, which is used in the language of the Koriaks (Korăks) to indicate the settled branches of their race." Certainly, if I can believe the words of one of their own number, they are, and hold themselves, totally distinct in language and race from the nomadic "reindeer people" with whom they trade. The language is totally distinct, and there is not a single word in the vocabularies of the "Chūkchis" which resembles, or even has a similar construction to, those of the Innūit. These two stocks do not intermarry; their intercourse is purely commercial; but as is invariably the case with tribes so situated, and having distinct languages, they use, in trading, a jargon composed of words, or corruptions of words, belonging to both. As no living white man knows either language, the intercourse with the whites on the coast is also carried on in this, or partly in this, jargon; and unreliable and erroneous vocabularies have thus been collected. But where the vocabularies have been obtained from the nomadic people on their western boundaries where there are no Innūit, or from the Innūit on points of the coast not reached by the "reindeer men", we find no such mixture and no connecting links between the languages.

The largest village of these people is on East Cape; but settlements are dotted along wherever it is possible to wrest a living from the desolation which surrounds them. Among those of more particular importance are the villages on Kayne Island; Seniavine Strait; Chūklūk Island (whose inhabitants assume the name I have provisionally adopted for the whole people); Indian Point; Plover Bay; and Holy Cross Bay.

A somewhat full account of these people will be found in *Alaska and its Resources*, Part II, Chap. III, but, unfortunately, at the time of my visit other duties prevented me from collecting vocabularies, of the importance of which I was not at that time fully aware. Since then I have received several from different localities, but, with few exceptions, they have been

disfigured by the introduction of the trading jargon, which contains corruptions not only of Innūit and Chūkchi, but also of English, Russian, and even Hawaiian words. The only pure vocabularies I have received have been from East Cape and Seniavine Strait; the latter very scanty.

OKEE-OG'-MŪT.

< *Kokk'lit innūin* of the Western Innūit, Dr. Simpson.
= *Okee-og'-mūt* of the Norton Sound Innūit.
< *Malemiut* of Tikhmenief.

Local names:
Imăklig'āmūt of Ratmanoff Island, Diomedes, or *Imăklit.*
Ingāl'igmūt of Krusenstern Island, Diomedes, or *Ingăliūk.*
Kikhtŏg'āmūt of St. Lawrence Island, which is called *Iwo'rien* by the Plover Bay Innūit, *teste* Hooper.
Ukivŏg'-mūt of King's Island, or *Ukirŏk.*

These people inhabit the islands between Asia and America north of latitude 63°, and, as might be expected from their habitat, are among the most agile and hardy of the northern canoe-men. They are great traders, and do most of the intercontinental trading, in summer reaching St. Michael's and Kotzebue Sound on the east and the shores of Siberia on the west. They are practically middle-men, living to a great extent on the profits of their trade. The trade from America is chiefly in deer-skins and sinew and wooden ware, the material for which does not exist on the Asiatic shore. From St. Lawrence Island, especially, frames of kyaks and ūmiaks are transported to Plover Bay and exchanged for tame-reindeer skins, walrus-ivory, and whale sinew and blubber. The distance traveled is about forty miles, occupying nearly twenty-four hours, and the voyage is never undertaken except under the most favorable circumstances and with all possible precautions.

The Okee-og'mūt wear labrets, and in habits and appearance are more like the American Innūit than those of Asia. They are obstinate and courageous, and have given serious trouble to the traders on more than one occasion. Those of the island of St. Lawrence are said to be unusually immodest and filthy in their manners. The dialect of the Okee-og'mūt is hardly distinguishable from that of the following tribe.

KĀVIĂG'-MŪT.

= *Kāriăg'-mūt*, national appellation.
> *Anlig-mūt*, Holmberg, Wrangell.
< *Malegmjuti*, Erman.
Aziag'-mūt of authors, in error.
< *Malemiut*, Tikhmenief.
> *Tschnagmūt*, Wrangell.

Local names:
Kwaik'-mūt of Kwaik settlement on Norton Bay.
Kniktag'emūt of Golofnin Bay.
Kāriăzā'gemūt of Kaviazak River.
Aziāg'-mūt of Sledge Island, or *Az'iăk*.
Nūk'-mūt of settlement at Port Clarence.
Kingee'ga-mūt of Cape Prince of Wales.

The peninsula between Kotzebue and Norton Sounds and Bering Strait is called by these people *Kāvi-i'ăk*, and they inhabit the whole of it, and also Sledge Island, off the coast. There is a large village of them, inhabited in winter only, at Unăläklik', on Norton Sound. Among the members of this tribe, the tendency to theft, incest, and violence forms a strong contrast to the character of their southeastern relatives, and is probably due to contact with traders and the use of alcoholic liquors. They travel extensively and have a large trade. They have been described in *Alaska and its Resources.*

MAH'LE-MŪT.

? > *Tschuagmuti*, Erman.
= *Māliegmūt*, Holmberg.
< *Malmiut* of Tikhmenief.
> *Malimiūt*, Wrangell.
< *Malegmjuti*, Erman.

Local names:
At'tenmūt at the Attenmūt village.
Shakto'ligmūt at the Shaktolik village.
Koyŭg'mūt on the Koyŭk River.
Kŭngŭgemūt on the Kŭngŭk River.
Inglūtāl'igemūt on the Inglūtalik River.

These Innūit inhabit the neck of the Kaviak Peninsula, from Shăkto'lik on the south, east to Attenmūt, their principal village, west to the river falling into Spavarieff Bay, and north to Kotzebue Sound at Eschscholtz Bay. They also have a winter village at Unăläklik. They are described in full detail in *Alaska and its Resources.*

UNĀLIG'MŪT.

> "*Tschnag'mūt*" Holmberg, Wrangell.
> *Pastolig'mūt*, Holmberg, Wrangell.
= *Aziagmūt*, Worman in Tikhmenief.
> *Tatschigmūt*, Wrangell.

Local names:
Pastolig'mūt at the Pasto'lik summer village.
Kĕgiktowrig'emūt at Kĕgiktow'rŭk village.
Unālăklig'emūt at Unalaklik' village.
Pikmikta'lig-mūt at Pikmiktal'ik village.

These occupy the coast from Pastolik to Shaktolik, and easterly to the crest of the coast-hills. They are sometimes called *Unāleet* by other natives, and the name *Aziăg'mūt* has been erroneously applied to them. They are few in number, and much altered by intercourse with traders.

EKŎG'MŪT.

> *Kwikhpag'emūt*, Holmberg.
> *Kwithlūăg'emūt*, Holmberg.
= *Premorski* of the Russians, meaning "people by the sea"
> *Primoski*, Whymper, Captain Raymond.
> *Agūlmiūt*, Worman in Tikhmenief, Wrangell.
? *Kaniūlit*, Zagoskin.
? *Kangjulit*, Erman.

Local names:
Angechag'emūt,
Telateg'mūt,
Chŭkchăg'emūt,
Ukāg'emūt,
Koshkog'emūt,
Ikoklag'mūt,
Makag'mūt,
} inhabitants of various villages within fifty or sixty miles of the Yukon-mouth.

The *Ekŏg'mūt*, or *Kwikhpăg-mūt*, inhabit the Yukon delta from about Kipni'ŭk to Pastolik, ascending the river to a short distance above the mission. The former is their own name, the latter the name applied to them by the Unaligmūt Innūit. They exhibit a marked change in personal appearance, customs, and dialect from the whole group north and east of Norton Sound. Their most noticeable personal peculiarity consists in their hairy bodies and strong beards. They are more nearly allied to the tribes to the south of them.

MĂG'EMŪT.

< *Inkaliten*, Wrangell.
> *Magimŭt*, Wrangell.
> *Magag'-mŭt*, Holmberg.
= *Mag'emŭt* or *S'Mag'emŭt*, their national name.
> *Magmiŭt*, Worman in Tikhmenief.
> *Nūnivak people*, Worman in Tikhmenief.

These people call themselves "mink people," in allusion to their most abundant fur-animal, the mink, *magemŭ'tik;* and they extend from the vicinity of Kipniŭk southward along the coast to Cape Romanzoff, including several villages at the north end of Nūnivăk Island. The women wear C-shaped labrets on the main-land, though the younger ones at Nūnivăk, seen by me, were destitute of this ornament. I purchased there several labrets of this peculiar form, but did not see them worn, though one of the older women had five holes for the purpose in her under lip. I had previously supposed that all the inhabitants of Nūnivăk belonged to the next tribe, but these declared themselves to be Măg'emŭt. They are a poor, filthy, and not modest people, but excel in ivory-carving.

KŬSKWŎG'MŪT.

Inkaliten, Wrangell in part only.
? *Agŭlmŭt*, Holmberg; Dall, l. c., pars.
> *Kusch-kuk-chwak-mŭt*, Wrangell.
> *Kŭskŭtchewàk* of Richardson, Ludewig, and other authors.
> *Kŭskokwimtsi*, Worman in Tikhmenief.
> *Kŭskokwig'-mŭt*, Holmberg.
= *Kŭskwŏg'-mŭt*, Lukeen and other traders, as their own tribal name.
= *Kuskokwimjuts*, Turner in Ludewig, App. Zagoskin.
= *Kuskokwimes*, Ludewig.

These people inhabit the shores of Kuskokwim Bay and westward to Cape Avinoff. According to Wrangell, the southern part of Nūnivăk Island is also inhabited by them, and as I have mentioned that we found the people of the north coast in 1874 to be Măgemŭt, it would seem as if there was no room left for the Agŭlmŭt of Holmberg, of which I have not been able to find any trace. On account of shoal water, much of the coast between Capes Vancouver and Avinoff is not habitable for a maritime people, and we may therefore assign the boundaries of the present tribe as being from

Cape Avinoff to Cape Newenham, with possibly part of Nūnivăk Island and the banks of the Kuskokwim River at least as far north as latitude 61°. The trading-jargon in use between them and the Indians has contaminated some of the vocabularies. They do not intermarry, and some of the statements in regard to this tribe quoted in Baer and Helmersen bear the impress of romance.

They are said by Wrangell to differ more from the following tribes than from those just mentioned. They are said to number over five thousand souls.

NŪSHĀGĂG'-MŪT.

> *Kijātaigmūt*, Holmberg, Wrangell.
< *Aglegmiūt*, Worman in Tikhmenief.
> *Kijaten*, Wrangell.
= *Nūshāgăg'mūt*, their own name for themselves.

These people inhabit the shores of Bristol Bay west of the Nūshāgăk River to Cape Newenham, and also the banks and headwaters of that river and the numerous lakes and water-courses of the tundra to the westward of it. They number about four hundred souls, very widely distributed, with their principal settlement near Fort Constantine on the Nūshāgăk.

OG'ŬLMŪT.

= *Oglemūt*, Dall l. c.
= *Aglĕg'mūt*, Holmberg, Turner in Ludewig.
= *Agolĕgmiut*, Wrangell, Turner l. c.
< *Aglĕgmiut*, Worman in Tikhmenief, Erman.
= *Svernofftsi*, or *Northerners* of the Russians.
< *Tchouktchi americani*, Balbi.

Local names:

Ugas'hig-mūt on the Ugăshik or Sūlimā River.
Ugāgŏg'-mūt on the Ugākŭk River.
Kwichăg-mūt on the Kwichak River.

These Innūit inhabit the north shore of Aliaska Peninsula (whence their Russian name), north to the mouth of the Nūshāgăk River, southwest to the valley of the Sūlimā or Ugāshik River, and eastward to the high land of the crest of the peninsula, including the Iliāmnā Basin.

KĀNIĂG'MŪT.

< *Kādiakski* of most Russian writers.
> *Kadiakia* of Worman in Tikhmenief.
< *Kaniagist*, Early Russian voyagers in Coxe.
> *Kaniagi*, Holmberg.
= *Ultschna* of Kenai Indians, meaning "slaves"
= *Kaniagmūt*, Dall l. c.
< *Kodjakzy*, Erman.
= *Konages*, Ludewig.

The name of this tribe, the first of the restricted Innūit stock met by the Russians in their eastern explorations, has often been applied by Russian writers to all the western Innūit known to them. It is said that the original name of Kadiak was *Kāniăg'*, from which the former word has been derived by corruption; but I wish to call attention to the remarkable similarity between the name of the peninsula east of Cook's Inlet (which does not appear to be an Indian word) and the root of the name of the Kadiak people. From Kenai we would have *Kenai-ag'-mūt* by ordinary inflection, which I venture to suggest is the original if not the present and correct form of *Kaniag'mūt.*

These people inhabit the island of Kadiak, the southeast shores of the Peninsula of Aliaska, from Cape Kuprianoff (or Ivanhoff) to Iliamna Peak in Cook's Inlet, and the islands adjacent to the shores described.

At one time, until driven out by the Indians, they undoubtedly occupied the northern shore of Kenai Peninsula as well as the southern shore, which is still held by an allied community of Innūit.

The Kāniăg'mūt number some fifteen hundred people, and were formerly much more numerous. They have become much altered by constant intercourse with the Russians for nearly eighty years, and are nominally Christians. They have been frequently confounded with the Aleuts, even in modern times, by voyagers and travelers.

CHŪGĂCH'IG-MŪT.

= *Tschugatschi* of Holmberg, Worman in Tikhmenief, Erman.
= *Tschūgatchik*, Wrangell.
= *Chūgack'igmūt*, their own appellation for themselves.
= *Tschugatschi*, Ludewig.
= *Tchougatchi-Konaga*, Balbi.

These people occupy the shores of Chugach Gulf, or Prince William's

Sound, and the southern and eastern shores of Kenai Peninsula. Those at Port Etches (*Nūchek*) call themselves *Nūchig'mūt.* There are some half a dozen small settlements containing not over six hundred people, and probably a less number.

UGĀLĂK'MŪT.

= *Ugalentsi'* of the Russians, Turner in App. Ludewig.
= *Ugalentze*, Holmberg, wrongly placed among the T'linkets
? *Ugalachmjuti* of Erman.
= *Ugalenskoi*, Worman in Tikhmenief.
= *Ugaljakmjuts* or *Ugaljakhmutsi* of authors, Turner l. c.
= *Ugālăk'mūt*, their own tribal name according to the traders.
= *Chilkhak'mūt*, their own tribal name according to the Nutchigmut Innūit.

This people has long been one of the stumbling-blocks in the ethnology of the northwest coast. On my visit to Port Etches in 1874, I learned from the natives definitely that the Ugālăk'mūt of the traders were, like themselves, Innūit, and called themselves *Chilkhak-mūt*, and had formerly occupied the coast continuously with themselves; but the *Ah-tena* Indians forced their way between the two tribes and hold a small part of the coast near the Copper River mouth. *Ugal'entsi* is the Russian name for these people, and is formed by adding a Russian termination to the root of their supposed tribal name. It follows that the distinction formerly drawn by me between the Ugalak-mūt and the Ugalentsi falls to the ground, though at the time it seemed warranted by the vocabularies furnished by the Russians to Mr. Gibbs. The older errors, as to this tribe being T'linkets or Tinneh, arose probably from a confusion of vocabularies, obtained either of the Ahtena, or some wandering band of Yakutats, who sometimes come from Bering Bay in canoes to trade at Port Etches.

The Ugalakmūt reside on Kayak or Kaye Island in winter, and pursue the salmon fishery at the mouth of the Atna River and along the coast nearly to Icy Bay in summer. They comprise only some two hundred families, and are the most eastern of the Innūit tribes now occupying territory on this coast. It is probable, however, from shell-heap remains obtained by Lieutenant Ring, U. S. A., at the mouth of the Stikine River that at one period the Innūit extended at least to that point, if not farther east and south.

Second Group.

UNŬNG'ŬN.

(*Aleuts.*)

= *Aleutans*, Ludewig.
= *Ūnŭng'ŭn*, their own national name, *teste* Erman and my own repeated observations.
= *Ti-yākh'ūnin*, Pinart, Mém. Soc. Ethn. Paris, 1872, p. 158.
< *Aleuts* of the Russians.
= *Kagataya Koung'ns*, Humboldt (the corrupted name of the Eastern Aleuts erroneously applied to the whole people according to Pinart).

Local names (teste Pinart l. c.):
Khāgān'-tāyā-khūn'-khin, Eastern people, the inhabitants of the Shumagins and Aliaska.
Nikhū-khnin or *Namikh'-hūn'*, Western people, the inhabitants of the Andreanoff Islands.
Kigikh-khūn, Northern Western people, of the Fox Islands proper.

The name *Aleut*, applied by the Russians indiscriminately to the Kāniăgmūt and the inhabitants of the Catherina or Aleutian Archipelago, has gradually become restricted among writers to the latter group, while its original meaning or derivation, the source of much controversy, is now lost in obscurity.

The term *Ū-nŭng'ŭn*, I have satisfied myself by repeated inquiry, at Unalashka, Atka, Attu, and Unga, is a generic term, which these people apply to themselves, and which means simply "people" of their race, as distinguished from others. Erman says the original meaning of it is lost, but this is not borne out by my inquiries. According to my observations, *Tiyakh-khūnin*, given by Pinart, means Aleutian *men*, in contradistinction to *Unŭng'ŭn*, which means all Aleutian *people*, without distinction. The local names given from Pinart are doubtless authentic, but I have no means of verifying them. On a previous occasion I quoted Humboldt's term, now shown by Pinart to be improperly extended in its range, but without intending to use it as a point in argument of their eastern origin, as he seems to have understood me. These people have lost almost entirely their tribal distinctions indicated by the above local names, though small local jealousies are not entirely extinct. They have been transported from island to island, and even to Sitka and California, by traders, and are so thoroughly reclaimed from barbarism by long contact with Russian civilization that of their original condition only traces exist.

They occupy the entire chain of the Aleutian Islands, the Pribiloff

Islands, the Shumagins and adjacent islands, and various parts of Aliaska Peninsula west of 160° west of Greenwich.

They have been, perhaps, more thoroughly monographed than any other branch of the Orarian stock, except the Greenlanders.

To recapitulate, the Orarians of Alaska and the adjacent coast of Asia comprise the following groups, and approximate population:

I.—INNŪIT.

A.—*Western Mackenzie Innūit.*

a. Kopăg′-mūt	200
b. Kāngmālig′-mūt	200

B.—*Western Innūit.*

a. Nū′wŭk-mūt	600
b. Nūnātŏg′-mūt	300
c. Kowăg′-mūt	100
*c*². Selāwig′-mūt	100
d. Chūk′lūk-mūt	?
e. Okee-ŏg′-mūt	300
*e*². Kikhtŏg′amūt	250
f. Kāviăg′-mūt	500
g. Māh′lemūt	600

C.—*Fishing Innūit.*

a. Unāligmūt	150
b. Ekŏg′mūt	1,000
c. Măg′emūt	500
d. Kŭskwŏg′mūt	2,000
e. Nūshāgăg′-mūt	400
f. Og′ŭlmūt	500
g. Kāniăg′mūt	3,000

D.—*Southeastern Innūit.*

a. Chūgăch′ig-mūt	600
b. Ugālăk′mūt	300

II.—ŪNŬNG'ŬN.

Aleuts.

a. Eastern or Unalashkans,

b. Western or Atkans,

of which belonged to the eastern division	707
to the middle division	940
to the Pribiloff Islands	337
to the western division*	470

In all about 2,450 people, in 1871, nearly equally divided between males and females. There were in that year 44 births, and 57 deaths, mostly from asthma and pleurisy.

Total approximate Orarian population 14,054

INDIAN TRIBES.

The Indian tribes of Alaska and the adjacent region may be divided into two groups, with possibly a third, which just impinges on the southern border of the Territory. These groups are:

I.—TINNEH.†

= *Tin'neh*, Kennicott, Hardisty, Ross and Gibbs, Dall l. c.
= *Thnaina*, Holmberg.
= *Kenaizer*, Holmberg.
= *Chippewyans* of authors.
= *Athabascans* of authors, Ludewig, &c.

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* There are also a number of Aleuts, chiefly Atkans, living on the Commander's Islands in Russian territory.

†In his paper in the Bulletin of the Paris Geographical Society for September, 1875, Father Petitot discusses the terms *Athabaskans*, *Chippewayans*, *Montagnais*, and *Tinneh* as applied to this group of Indians, and in several cases falls into serious error, apparently from want of familiarity with the literature of the subject, which has of late years assumed such unwieldy proportions. He is in special error in regard to the term "*tinneh*". This he erroneously derives from a verb, "*osttis, je fais*", and writes *otinné*. It is indeed strange that he should not have recognized in "*tinneh*" a direct derivation, or, more properly, a correct orthography (for the western tribes, at least), of the word he does adopt, namely, "*Déné*", meaning "*landsmen*", as a German would say, the *o* being merely an inserted euphonic. He takes "Déné", "people of the country", and "dindjie" (correctly, *tinjee*), the Kutchin word for "a man", and compounds them into a term for designating all the Tinneh tribes, and then goes entirely off the track to seek a derivation for Tinneh which is identical with his *Déné* as correctly written. Hardisty, Ross, Kennicott, and Gibbs are sufficient authority for the true meaning of the word, leaving my own personal and pretty conclusive investigations out of account. There can be no manner of doubt as to the word "tinneh" and its representative term "Kutchin", meaning "people native to the region" respectively indicated by its various prefixes. The erroneous nature of some of the reverend father's statements in regard to native words is sufficiently indicated by his confusion of the Eskimo salutation, *teymo*, or, in the west, *chamma*, with the word *tayma*, = enough (p. 257, l. c.).

> *Kolshina* of the Russians.
= *Thynné*, Pinart.
> *Déné*, Abbé Petitot. (Not *otinné*, Petitot.) Not *Dindjié*, Abbé Petitot (= "man" of Kŭtchin tribes).
< *Itynai*, Erman.
> *It'-kalyi* of Nŭwŭkmŭt Innŭit of Point Barrow.
> *It-kal-ya'-rŭin* of Nŭwŭkmŭt Innŭit of Point Barrow.
> *In'-kal-ik* of Mah'lemŭt and Unălig'mŭt Innŭit.
> *Ing'aliki* of the Russians; not of Wrangell.
= *Ttynai*, or *Tanai*, of Zagoskin.
= *Tinné*, or *Dtinne*, Ludewig.

This great family includes a large number of American tribes extending from near the mouth of the Mackenzie south to the borders of Mexico. The Apaches and Navajos belong to it, and the family seems to intersect the continent of North America in a northerly and southerly direction, principally along the flanks of the Rocky Mountains. The northern tribes of this stock extend westward nearly to the delta of the Yukon, and reach the sea-coast at Cook's Inlet and the mouth of the Copper River. Eastward they extend to the divide between the watershed of Hudson's Bay and that of Athabasca and the Mackenzie River. The designation proposed by Messrs. Ross and Gibbs has been accepted by most modern ethnologists.

The northern Tinneh form their tribal names by affixing to an adjective word or phrase the word *tinneh*, meaning "people", in its modifications of *tin'neh*, *tă'nă*, or *tenă'*, or in one group the word *kŭt-chin'*, having the same meaning. The last are known as the *Kŭtchin* tribes, but, so far as our knowledge yet extends, are not sufficiently differentiated from the others to require special classification by themselves.

The following are the tribes of the Tinneh, beginning at the westward and ascending the Yukon toward the north, east, and south:

KAI'-YŬH-KHO-TĂ'NĂ.

= *Kaiyŭhkho-tănă*, Dall l. c.
= *Ing'aliki* of the Russians, Worman in Tikhmenief.
= *In'-kal-ik* of the Mahlemŭt Innŭit.
= { *Inkiliken*, + *Ulŭkăgmŭts*, + *Tăkăjăksen*, + *Jŭgelnŭten*, + *Inkălichljŭaten*, + *Thljegonchotăna*, &c., &c., of Holmberg, from Zagoskin.
> *Inkŭlŭchlŭate*, Wrangell and Ludewig, Trübn. Bib. Glott., ed. 1, 1858.
= *Ingaleets*, Whymper and Raymond.
< *Inkaliten* of Wrangell = *Ekogmŭt*, &c., partly.

Local names:
Ulŭ'kăkhotăn'a on the Ulukăk River.

Nūlā'to-kho-tān'ā at Nulato.
Kaiyŭk'ā-kho-tān'ā on the Kai'yuk River.
Tākai'-yākhō-tān'ā on the Shăg'elūk River.
Tai-yāyăn'o-khotān'ā, Upper Kuskokwim River.

The name of this great tribe means *Lowlanders*, and as they occupy for the most part the low tundri on and about the Yukon and Kuskokwim Rivers, it is not inappropriate. It comprises a great many settlements, extending over a large extent of country, and having each its local name of course, but presenting hardly any marked change in the dialects spoken and the general characteristics of the people. All these people intermarry, and do not appear to have adopted a totemic system. Their habits vary with their environment, and those who live by fishing differ somewhat from those who hunt the moose and deer, as might be expected, while the tribes most adjacent to the Ekogmūt Innūit have followed their fashion in having more festivals and dances than those to the northward. On the Yukon, the southernmost settlements live principally by their abundant fisheries, and trade dry fish, wooden ware, in making which they are very expert, and strong birch canoes, with the Upper Yukon and Shagelūk people. Those on the Kuskokwim live more especially by hunting, and those on the Upper Yukon above the Shagelūk about equally by either pursuit according to circumstances.

These people are most commonly called *Ingāliks* or *Ingāleet* by the Russians, a corruption of the Innūit word meaning "Indians".

Holmberg, in his summary, was misled by the untruthful and imaginative Zagoskin, many of whose fables were exposed by the parties of the International Telegraph Expedition when exploring in this region. Hence, his undue multiplication of tribes, intended to enhance the discoveries which he made principally, not by traveling, but by questioning the natives.

I feel quite confident, from my own intercourse with these people, that, until further knowledge is attained, no division of this group or tribe is necessary or even desirable. They extend from near Kolmakoff Redoubt on the Kuskokwim River to its headwaters, on the Yukon above the mission on the left and above the Anvik River on the right bank, west to the Anvik River and Iktig'ālik on the Ulūkak River, north to Nulato, and east to the mountains or the Kuskokwim River.

They build permanent villages, though they sometimes leave them during the summer, and originally wore the pointed hunting-shirts, which gave name to the Chippewyans, but which have been, to some extent, put aside where trade with the whites or Innūit gave them opportunities for procuring more durable clothing. They are fully described in *Alaska and its Resources.* The Nulato settlement is nearly extinct, and numbers have died on the Lower Yukon from asthma, produced by inhaling tobacco-smoke into the lungs, and other causes.

KOYŪ'-KŬKH-OTĀ'NĀ.

= *Koyūkŭkhotānā*, Dall l. c., meaning "Koyūkŭk River people".
= *Jūnnākāchotāna*, Holmberg, Zagoskin.
= *Ketlitk-Kŭtchin* of the Fort Yukon Kŭtchin Indians.
= *Koyūkŭns*, or *Koyūkŭnskoi*, of the American and Russian traders.
= *Coyoukons*, Whymper, Raymond.
= *Kūyūkāntsi*, Worman in Tikhmenief.

These people inhabit the watershed of the *Koyū'kŭk* or *Koyūkā'kāt* River, and that of its tributaries, the *Kŭthlāt'no*, *Kotel'no*, and *Khotelkā'kāt.* They are a fierce and warlike tribe, and principally distinguished from the Kaiyūhkhotānā by being in a chronically hostile attitude toward them. I see no strong differences in language or habits; but as a tribe they consider and keep themselves markedly apart from the others, and, as such, I have retained them separately.

Misled by Zagoskin and bad vocabularies, Wrangell (in Baër) has mingled Innūit and Indians in his account of these people. His *Inkaliten* appear to have been considered by him as an Innūit people, though he includes several subtribes of the Lowland Tinneh, and the same appears to have been the case with his *Inkalüchlüaten.* The result is that it is not easy to refer to his nomenclature of these people without giving occasion for misconception.*

These people also build houses, and occupy more or less permanent villages. They seldom intermarry with the Lowlanders, and live principally by hunting the deer and Rocky Mountain sheep. They also act as middle-men in trade between the Māhlemūt and the Lowland Tinneh. They do not seem to have any system of totems.

* The same is to some extent true of Erman's papers in the Zeitschr. für Ethnologie.

UN'Ā-KHO-TĀNĀ.

= *Un'ākhotānā*, Dall l. c., meaning "Distant" or "Far-off people", a name applied to them by other Tinneh.
= *Jūnnāchotānā*, Holmberg, Zagoskin.
= *Yūkon'ikhotānā*, among themselves.
< *Inkiliki*, Worman in Tikhmenief.
? *Inkülüchlüaten*, Wrangell in part.

These people inhabit the Yukon from the Sūnkā'kāt River to the mouth of the Tananah' River. They call themselves *Yūkonikhotana*, men of the Yukon, but so also do some of the Kutchin people living on the river above the Tananah mouth, so I have preferred to keep the original term, which is the name by which the Lowlanders call them, rather than risk confusion by a change. They are few in number; their principal village is at the mouth of the Nowikakat River. Their houses are less solidly built and less permanent than those of the Lowlanders. They seem to acknowledge no totems; rarely intermarry with the Lowlanders, from whom their dialect differs slightly; deposit their dead sometimes in an erect posture, the sarcophagus looking like a roughly-made cask; have no draught-dogs like the tribes previously mentioned, but have a small breed for hunting; and meet on the neutral ground of Nū-klūk-āh-yĕt' every spring to trade with the Kutchin tribes from the Upper Yukon and Tananah.

The three previously-mentioned tribes differ less among themselves than they do from those which follow, and I have elsewhere designated them as "Western Tinneh". The bodies of the dead are always placed by them above ground in a box or wooden receptacle. They have no marriage-ceremony; take and discard wives at their pleasure; have often more than one, but rarely more than three wives; practice shamanism, but have no idea of any omnipotent or specially-exalted deity, though believing in a multitude of spirits good and bad; have similar festivals and songs, and a tolerably uniform language. They are of tall and rather slender build, with faces varying from square to oval; their hue is an ashy olive, never coppery; their hair coarse, straight, and black. Those near the Innūit have, in some places, adopted the fashion of wearing labrets, and the inland tribes very commonly wear a nose-ornament. Their noses are small but aquiline, or rarely Roman. They vary in hairiness, but rarely have a beard, and

seldom any amount of mustache. In habits and dress, the people of peripheral settlements show usually some influence of the differing, but adjacent, people with whom they are brought in contact. Their manners and dress are now rapidly altering by intercourse with traders. I am informed that many of the peculiarities noted by me, when the International Telegraph Expedition first brought its explorers into contact with these people, have become obsolete or are rapidly passing away.

TENĂN′-KŬT-CHIN′

= *Tenan′-Kŭtchin*, Dall l. c., their own tribal name.
? *Tschinkaten* of Wrangell, hairy men.
= *Kolchaina* of the Russians (among other tribes).
= *Gens des Buttes* of Fort Yukon Hudson Bay men.
= *Mountain-men* of authors.

The name of this people signifies "mountain men", as that of their river, the Tananah′, signifies the river of mountains. They occupy the watershed of the Tananah′, which has been visited very recently for the first time by Ketchum and other white men, but is not, properly speaking, yet explored. When we met them in 1866, this tribe was almost in a state of nature. Once a year, without their women, they descended the Tananah′ in birch canoes, in full accoutrement of pointed coats, beads, feathers, and ochred hair, to trade at the neutral ground of Nūklūkāyĕt; or, failing to be pleased there, ascended the Yukon to Fort Yukon, and there awaited the arrival of the annual bateaux. With the goods purchased, they then retired to their fastnesses, and were seen no more until another year. No white man or Indian of other tribe had penetrated the wilds in which they pursued the deer and trapped the fox and sable. Their reserve, fierce demeanor, and the mystery which surrounded their manner of life had its effect on the imagination of the adjacent tribes, who seemed to fear the strangers, and had many tales, smacking of the marvelous, to tell of them. This is now changed, and the account which I have elsewhere given of them will have a kind of historical interest.

They appear to have certain localities where they establish huts of very flimsy construction, but move about a large part of the year, and cannot be said, therefore, to have strictly permanent villages. They live chiefly by

hunting the deer, the broken nature of the country not attracting the moose into that region. They also trade from the headwaters of the Tananah' with the Han Kŭtchin of the Upper Yukon. They are supposed to have a totemic system similar to that of the Loucheux.

TENNŬTH'-KŬT-CHIN'.

Gens de Bouleaux, or *Birch Indians*, of the Hudson Bay men.

These people, with the *Tŭtsăh'-Kŭtchin'*, comprised a few bands of Indians allied to the Kŭtcha-Kŭt-chin', who formerly wandered in the region between the rapids of the Yukon and the mouth of the Porcupine River, having their principal hunting-ground near the Small Houses. About 1863, however, they were all swept off by an epidemic of scarlet fever, introduced through contact with the whites, and there is now not an individual living of these two tribes.

KŬTCHĂ' KŬT-CHIN'.

= *Kŭtchă-Kŭtchin*, Ross, Kennicott, Gibbs, their own name.
= *It-ka-lya-rŭin* of the Nŭwŭk-mŭt Innŭit, Simpson.
< *Loucheux* of the Hudson Bay men.
< *Kŭtchi-kŭtchi*, Ludewig.
< *Kolchaina* of the Russians. Not *Kwitchia Kŭttchin* of Petitot.

These Indians inhabit both banks of the Yukon from the Birch River to the Kotlo River on the east and the Porcupine River on the north, ascending the latter a short distance.

They are nomadic, polygamous, and live principally by hunting and trapping. They formerly burned their dead. They have a totemic system with three totems—*Chit-che-ăh*, *Teng-rat-si*, and *Nat-sahi*, according to Strachan Jones, esq., late commander at Fort Yukon. They are described by me elsewhere. Their name meaps "Lowlanders".

NĂTSIT'-KŬT-CHIN'.

= *Nătsit-kŭtchin*, or = *Nătsik-kŭtchin*, Hardisty and Hudson Bay men.
= *Natché-kŭtchin*, Ross, MSS. map; Dall l. c.
= *Loucheux*, or *Gens de Large*, of the voyageurs.

These extend from the Porcupine, near Fort Yukon, north to the Romanzoff Mountains. Their name means "strong people", and is variously spelled by different authorities. They are migratory, few in number,

generally resemble the last tribe, and are chiefly notable from their trade with the *Kang-mālig-mūt* Innūit, and the fine, strong babiche, or skin-twine, which they manufacture.

VŬNTĀ'-KŬTCHIN'.

= *Vŭntā'-kŭtchin*, Ross, MSS. map, Dall l. c.
= *Loucheux*, or *Quarrellers*, of the Hudson Bay voyageurs
= *Gens des Rats* of the Canadian voyageurs.
? *Tdha-kuttchin* of Petitot.

Another tribe of Kŭtchin, occupying the region north of the Porcupine, east of the last tribe, and south of the Innūit on the Arctic shores. Little is known of them. Their name signifies "Rat people", and is taken from the Rat or Porcupine River, one of their boundaries.

TŬKKŬTH'-KŬTCHIN'.

= *Tŭkkŭth-kŭtchin*, Ross, Dall l. c.
= *Rat Indians* of the Hudson Bay men.
? *Tdhā-kŭttchin* of Petitot.

These Indians inhabit the region east of the headwaters of the Porcupine as far as Fort McPherson, and including the district of La Pierre's House and all the southern headwaters as far west as the next tribe. It is uncertain whether to this or the last tribe the appellation of Father Petitot properly belongs. I have preferred to retain that of Mr. Ross, who is excelled by none in his knowedge of this region. A small river falling into the Mackenzie is named Rat River on Petitot's map, but this should not be confounded with the Porcupine River, which is most commonly called the Rat River by the Hudson Bay people. The present tribe is also sometimes called Rat Indians, but the exact signification of their name is not known to me. In all respects, as far as known, this people does not differ materially from the other and better known tribes of the Kŭtchin Indians of the Yukon.

HĂN-KŬTCHIN'.

= *Han-kŭtchin*, Ross, the H. B. Co.'s traders, Ketchum, Dall l. c.
= *Gens des Bois* of the Hudson's Bay voyageur..
< *Kolchaina*, or *Kolshina*, of the Russians.

This is a small tribe, inhabiting both banks of the Yukon above the Kotlo River for over a hundred miles, to the Deer River, and sometimes

extending their wanderings north to the banks of the Porcupine, east of the Kŭtchā′-kŭtchin′ and west of the Tŭkkŭth′-kŭtchin′. Their name signifies "Wood" or "Forest people", and they are comparatively but little known. They trade at Fort Yukon.

TŬT-CHONE′-KŬTCHIN′.

= *Tŭtchone Kŭtchin*, Ketchum, Dall l. c.
= *Gens des Foux* of the Hudson's Bay voyageurs.
= "*Nehaunee*", *Caribou*, or *Mountain Indians*, of various Hudson Bay officers, Ross and others.
< *Koltchanes*, or *Galzanes*, Ludewig (north of Atna River), Wrangell.
< *Koltchanskoi*, Worman in Tikhmenief.
? *Titlogat* (*Titlokakat?*) people, of Ah-tena Indians, *fide* Wrangell.

This is an extensive and widely-distributed tribe, whose amiable manners have gained them the name of *Gens des Foux* from the voyageurs, and whose name signifies "Crow people". They occupy the banks of the Yukon from the Deer River nearly to the site of Fort Selkirk and the watershed of the small streams flowing into the Yukon from the north, especially on the Stewart River about Reid House; the basin of the White River, heading in the glaciers of the St. Elias Alps; and perhaps the Lewis River to some extent. These are, with little doubt, the natives with whom the Ahtena Indians trade from the headwaters of the Atna and Chechitno Rivers, called *Kolchaina* by the Russians, who apply that term to all the interior Indians with whom they are unfamiliar. "Titlogat", mentioned by Wrangell as one of the settlements of the Kolchaina, is possibly some mutual trading-ground which has an Indian name of *Titlo-kakat* or something similar.

We now come to a group of Indians but little known, and which cannot be differentiated with any certainty into tribes. The names I give for them are on the authority of Mr. Ross's manuscript map, lately in the possession of the late George Gibbs, and for an opportunity of examining which I am indebted to his kindness.

NEHAUNEES.

= *Nehaunees*, Ross, Dall l. c.
? *Naa''anee* of Petitot.

Including the following people:

A.—ABBĀTO-TENĀ′.

= *Abbāto-tenā′*, Ross, Dall l. c.
? *Esba-t'a-o-tinnè* of Petitot.

A very low grade of Indians inhabiting the basin of the Pelly and

Macmillan Rivers. The very erroneous character of this part of Petitot's map renders it impossible to identify his names geographically with any known tribes. They have also been called *Gens des Bois* by some of the Hudson's Bay people.

B.—MAUVAIS MONDE.

= *Mauvais Monde*, or *Slavè*, Ross, Dall l. c., H. B. Co.'s officers.

Inhabit the region of Frances Lake. Very few in number, and little known.

C.—ACHĒ'TO-TIN'NEH.

= *Acheto-tinneh* Ross l. c.

On the western headwaters of the Liard River, occasionally visiting Dease House and Lake.

D.—DĀHO'-TENĀ'.

= *Dāhotenā*, Ross l. c.

Below the last, on the Liard River. Sometimes called *Sicanees* by the traders; or else there is another tribe in the same region to which this name has been applied.

E.—TĀH'KO-TIN'NEH.

= *Tahko-tinneh* of some of the traders.

Inhabit the basin of the Lewis River; are very few in number, and scarcely known to the whites.

F.—NEHAUNEES OF THE CHILKAHT RIVER.

Chilkaht-tena, Dall l. c., nom. prov.

Indians of Tinneh stock, inhabiting the shores of a river heading near the Chilkaht, but flowing in an opposite direction, and falling into the Lewis River near Lake Lebarge.

These people are bold and enterprising, great traders, and of great intelligence. They carry goods bought from the Chilkāht-kwān (who do not allow them to descend the Chilkaht River) to the Yukon, where they trade with the Crows and Nehaunees. I erroneously applied the term Chilkaht to them, which I have since discovered is a T'linket word. My informant must have been led into error in assigning it to a Tinneh tribe.

They appear to be a numerous people, but have never mixed with the whites, except on a few occasions at Fort Selkirk, which they are said to have had afterward a hand in burning.

It will be seen from the above that the term Nehaunee covers a large number of bands, some of which are probably independent tribes, and the only thing which can be said to be known about them is that they all belong to the Tinneh stock.

To the westward of the Nehaunees and Crows are the following two tribes, which complete the list of Alaskan Tinneh.

AH-TENA'.

= *Ah-tena*, Dall l. c., their own tribal designation.
= *Atnaer*, Wrangell.
= *Atakhtans*, Erman.
= *Ketschet-naer* (ice-men) of the Russian traders, *fide* Wrangell.
= *Miednoffskoi*, Worman in Tikhmenief.
= *Atnaxthynné*, Pinart, Rev. Phil. et Ethn., *Les Atnahs*.
= *Atnas*, Ludewig, in Trübner Bib. Glott., ed. 1, p. 14, 211.
= *Yellowknife* or *Nehaunee Indians*, Ross, MSS. map.
Not *Atnah*, Ludewig, Flatheads of the Frazer River.
Not *Yellowknives* of the Coppermine River, H. B. Terr.

These Indians, known principally by report, occupy the basin of the Atna or Copper River, and reach to the sea at its mouth, having pushed themselves between the Ugălăkmŭt Innŭit and their relations of Chugach Bay. I was fortunate enough to be present in 1874 at their annual trade at Port Etches, to determine definitely their own name for themselves,* and to recognize in their speech many of the Tinneh words with which I had become familiar on the Yukon. I also obtained from them a piece, weighing about five pounds, of the celebrated native copper, found in the bed of the river on which they live. They resembled strongly the Koyukuns in appearance, and wore the original pointed coats trimmed with beads, such as I had seen on the persons of the *Tenan-kŭtchin*. Their faces were oval and of pleasing and intelligent expression. On a visit to the vessel in my charge, they showed unusual tact and discretion in their behavior, which could hardly have been improved, though she was to them an object of the greatest curiosity, the only sea-going vessel they had ever seen.

* Father Petitot, by a curious misreading of my text in *Alaska and its Resources*, has arrived at the conclusion that I have confounded the Copper or Atna River with the Coppermine River of Hearne and Franklin, because (on Ross's authority) I stated that the *Ah-tena* were sometimes called Yellowknife or Nehaunee Indians by the English, while the Yellowknives that he knows are residents of the Coppermine River. It would appear, apart from his misconception, that he has forgotten that the traders frequently apply the same name to widely different tribes, and that in quoting them, then as now, I could not vouch for the proper application of any names except those I have personally verified.

They were tall and rather slender, but of good physique, of a clear olive complexion, and with straight black hair, arched eye-brows, and without hair upon the face. They appear to be not very numerous, but rather widely distributed on the river, trading with the interior Indians at its head-waters. The signification of their name has some relation to the glaciers which are found in their territory, but I could not make out its exact English equivalent. I noticed no traces of T'linket words in their speech, and it is a question whether those noted by Pinart, in this as in other cases, were not due rather to the defective knowledge or memory of his half-breed interpreter than to their actual existence as words incorporated in the language.

TĒHĀNIN'-KŬTCHIN'.

= *Tchanin-Kutchin*, Ross l. c., as applied to them by the Yukon Indians.
= *Kenayern*, Wrangell, as of the Russians.
= *Tnaina* or *Tnai*, Wrangell, as of themselves.
= *Kinajūt* of the Kaniagmūt Innūit, *fide* Wrangell.
= *Kenaitse*, Worman in Tikhmenief.
= *Kinai*, Buschmann.
= *Kinai*, *Kenai*, *Kenaitze*, *Ttynai*, Ludewig in Trübner.
= *Ougagliakmuzi-Kinaia*, *Kinaitsa*, Balbi, Atlas Ethn.
= *Kenai-tená*, Dall l. c., nom. prov. (erroneous).
= *True Thnaina*, Holmberg.
= *K'nai'a-khotā'nā*, their own name according to the *Ah-tena* Indians.

No satisfactory vocabulary, nor even a trustworthy statement of the name by which these people call themselves, has yet been published. By some words of Wrangell's and Lisiansky's vocabularies, and by the fact that they possess a totemic system, it may reasonably be surmised that they are more closely related to the Kŭtchin tribes than to the western Tinneh. The word *Kenai* I have strong reasons for believing is an Innŭit word, and hence any application of it to them is erroneous. On the other hand, I cannot reconcile the form *Tnaina* with any of the forms in use among the Tinneh for denominating themselves as a tribe. I have some doubts of the correctness of the name supplied to me by the *Ah-tena*, and so I have provisionally adopted the name supplied by Ross. This is that by which they are called by the Tenan-Kŭtchin of the Tananah', with whom they are said to occasionally trade.

They are among the least known of the tribes which reach the sea-coast. They are said to occupy the Kenai Peninsula on its northwest side from Chugachik Bay to its head, and the shores opposite as far south as the

bay near Iliamna Volcano, the basin of the Knik and Suchitno Rivers, and their headwaters. They bury their dead in boxes above ground, on which they pile up stones. They are said to be more intelligent than the adjacent Innūit, from whom they purchase kyaks and other articles. They kill large numbers of the Rocky Mountain goat and use the skins for clothing.

This completes the list of the Tinneh tribes of Alaska and the adjacent territory, and we now come to the stock or family of

2.—T'LINKETS.

= *Thlinkets* of most Russian and German authors.
= *Koloshes* or *Koloshians*, Ludewig, and most English and French authors.
= *Kolouches*, Balbi.
= *Koloches*, Pinart, Bull. Soc. d'Anthr. 1873, Erman.
= *T'linket*, their own name for people of their stock.
> *Sitkhinskoi*, Worman in Tikhmenief.

These people as a whole are remarkably well differentiated from the Tinneh, and have been very fully described by Veniaminoff, Wrangell, Bendel, Pinart, and the writer. Of the tribes on Norfolk Sound especially, the material, vocabularies, &c., are remarkably complete. There are several outlying tribes, however, of which the affinities are not positively determined. The principal of these is the Kygani or Haida tribe, which has been very generally united with the T'linkets, but which I am disposed to so refer only provisionally; and the Chimsyans or Nasse Indians, who very probably belong to a distinct family. The Billecoola are Selish; the Hailtzuh belong to the Vancouver Island family, though both have been referred to the Nasses. The language of the latter is, according to Gibbs, quite distinct from that of the Tacullies or Carriers, to which Ludewig compared it.

The Yakutats in many respects, also, are differentiated from the other T'linkets, though they belong, without doubt, to the same stock. The T'linkets may be divided as follows, into five groups:

"YĂK'ŪTĂTS."

= *Yăk'ūtăts*, Dall l. c., Pinart, and most authors.
= *Yakūtatskoi*, Worman in Tikhmenief.
= *Yakoutats*, Erman.

These Indians inhabit the region between the coast-mountains and

the sea, from Bering Bay to Lituya Bay, occasionally traveling in canoes farther west or southeast for purposes of trade. On my visit to Bering Bay in 1874, I endeavored to get their own name for themselves, but had no interpreter, and neither the natives nor myself spoke much Chinook, so that I do not feel sure that they understood my inquiries. At all events, I could get no other answer than "Yakūtat", which is evidently the name they give to the country they inhabit, but must, in all probability, have some other suffix or termination when applied as a tribal name. Their principal settlement is on a large stream, abounding with salmon, and emptying into Bering Bay or Yakutat. They fish and trade at Port Mulgrave in the spring before the salmon arrive, and hunt seal near the glaciers of Disenchantment Bay. The women do not wear the kalushka, or lip-ornament They are said not to adopt the totemic system, so much in vogue among the other T'linkets, and eat the blubber and flesh of the whale, which the other tribes of their stock regard as unclean.

CHILKĀHT'-KWĀN.

The *Chilkāht'-kwān* inhabit the valley of the Chilkaht River, which is of moderate size, and falls into the head of Lynn Canal. They are intimately related to the inhabitants of Norfolk Sound, and some of them may almost always be found sojourning at Sitka. They consider themselves, however, a distinct tribe, and have on some occasions been involved in hostilities with the Sitka people. They are a wild and untamable people, and said to be very numerous. They trade with the whites on the sea-coast, and with the Tinneh of the interior, by means of numerous small lakes and streams near the head of the Chilkaht River. In all essentials, they do not seem to differ from the Sitkans.

SITKA-KWAN.

= *Sitka-kwan*, their own appellation at Sitka.
= *Antou-kwan*, *fide* Pinart, for the tribe in general.
< *Sitka-kwan*, Pinart.
= *Chitgayancs*, Sandifort, *fide* Pinart.
= *Tchinkitaniens* of Marchand.
= *Sitkans* of Erman.

Local names:
Hŭdsănŭ at Hood's Bay and Hoochenŭ Rapids.
Ahk on Frederick Sound.
Kehk on Frederick Sound.
Eklikheeno, Chatham Strait.
Kŭ'iŭ near Cape Decision.
Henneega on Prince of Wales Island.
Tomgass near Fort Tomgass or Tongass.
Sitka-kwan at Sitka on Norfolk Sound.

These names may require some revision hereafter, except the last.

These people inhabit Baranoff Island and its vicinity, Chichagoff, Admiralty, Kŭiŭ, Kuprianoff, and Prince of Wales Islands (the latter only in part), and the archipelago, of which these form a part. They are among the best known of the Northwest American tribes, and information in relation to them may be found in the works referred to under the head of T'linkets. The nickname of Koloshes, which has been extensively applied to them, arises, according to some authorities, from a Russian word meaning to pierce, in allusion to the perforations made for labrets in the lips of the women, and is asserted by others to be derived from "kalushka", a Russian word meaning a little trough, in allusion to the trough-like shape of the labrets themselves. The latter would seem to be the more probable derivation, as the custom of piercing the lip was common among tribes familiarly known to the Russians before they met the T'linkets; while no North American tribe in historic times has worn any labret at all comparable, in size and grotesque appearance, to the kalushka. The latter would have struck the observer at once as a remarkable ornament, and was therefore more likely to be remembered and spoken frequently of in referring to these people. The Sitka-kwan have numerous large villages with large houses, often ornamented with carvings, and capable of standing quite a siege. They are a fierce and independent people, and of late years much demoralized from the use of alcoholic stimulants, which they have even learned to distil from molasses for themselves.

STĀKHIN'-KWĀN.

These are a T'linket tribe, little differentiated from the last, occupying the mainland near the mouth of the Stikine River (a corruption of *Stakhin*). They consider themselves distinct from the Sitkans, and the two tribes have

frequently been involved in hostilities. They do not penetrate far into the interior, but extend along the coast from the Lynn to the Portland Canal. Here they are bounded on the south and east by the Nasses and the Chimsyans. We now come to the last group of Alaskan Indians, the—

KYGĀH'NI.

= *Kygāh'ni*, their own appellation.
= *Kaiganskoi*, Worman in Tikhmenief.
= *Kaigans*, Erman.
< *Kyganies*, or *Kigamies*, Ludewig.
= *Haidahs*, Ludewig, and authors.
= *Hydahs* of authors.
= *Kygä'ni*, Dall l. c.

These people, which I refer with doubt to the T'linket stock, have their headquarters on the islands of Queen Charlotte's Archipelago, but there are a few villages on the islands forming the southernmost portion of Alaska Territory, south of Prince of Wales Island. They are a tall, handsome, fierce, and treacherous race, not improved by the rum sold them by the Hudson Bay Company, and noted for their skill in carving wood and slate, and their chasing and other work on silver which they obtain from the whites. In Alaska, they are very few in number.

The Nasses and adjacent Chimsyan and other tribes are in so much confusion, from an ethnological point of view, that I am glad to avail myself of the fact that they do not, strictly speaking, come within the limits of this paper.

The following is a recapitulation of the different Indian tribes of Alaska, with an approximate estimate of their numbers. I omit the population for those exterior to the Territory.

TINNEH.

(WESTERN.)

Kaiyŭhkhotānā	2,000
Koyūkŭkhotānā	500
Unākhotānā	300
(KŬTCHIN.)	
Tenan-kŭtchin	400
Tennŭth-kŭtchin, extinct.	
Tátsāh-kŭtchin, extinct.	
Kŭtchā-kŭtchin	250

Nätsit-kŭtchin		150
Vŭnta-kŭtchin.		
Tŭkkŭth-kŭtchin.		
Hăn-kŭtchin.		
Tŭtchone-kŭtchin.		
Tehānin-kŭtchin		1,000
(EASTERN.)		
Abbāto-tenā.		
Mauvais Monde (Nehaunees).		
Acheto-tinneh.		
Dāho-tenā.		
Tāhko-tinneh.		
"Chilkaht-tena."		
Ah-tena		1,500
T'LINKETS.		
(YAKŪTATS.)		
"Yakutats"		250
(KWAN.)		
Chilkāht-kwān		1,300
Sitkā-kwān		2,200
Stākhin-kwān		1,500
(KYGĀHNI.)		
Kygāhni		300
(NASSES.)		
Nasse Indians.		
Chimsyāns.		
Total Alaska Indians		11,650
Total Alaska Orarians		14,054
Total native population		25,704
Add Russians	50	
Add half-breeds or Creoles	1,500	
Add citizens (including 100 military)	250	
		1,800
Total population of the Territory		27,504

This estimate is probably over rather than under the real number, except for white citizens, whose number fluctuates, and who, during the mining-season, may number as many as fifteen hundred.

The invertebrate fauna of the shores is abundant in individuals, but sparse in littoral species. Fish are abundant to the eastward, but more and more scanty west from Atka Island. Sea-birds are everywhere found in myriads. The sea-lion, the sea-otter, fur-seal, and varieties of hair-seal, once very abundant, are now scarce or even entirely extinct in some localities. There is yet an abundance of small whales; some land-birds, including the ptarmigan (*Lagopus albus*); the blue fox has been introduced into many of the islands, and flourishes; lemmings of small size are said to exist on Kreesa or Rat Island to the westward, and, from Unalashka eastward, are, with *Spermophilus Parryi*, abundant. This comprises the indigenous vertebrate fauna of the present day.

Wood is not abundant on the beaches, but is more plenty to the eastward, where the westerly current throws it on the eastern and northern shores of the islands. From an examination of the drift-stuff, it is evident that the larger portion of it comes from the east and south. The Sitka spruce, cedar and fir, *Panax horridum*, cocoa-nut shells, and acacia-nuts are all from the western shores of America, either indigenous or as refuse thrown overboard by the merchantmen. The Yukon spruce, willow, birch, and poplar are much less common and rarely occur.

The islands are washed by two seas, both notoriously stormy and foggy. There are no currents, on their north shores, proper to Bering Sea. In the Pacific, the great easterly current passes entirely to the southward of the islands, not grazing them, and not affecting the water north of latitude 50°. It strikes the northwest coast of America at or near Dixon's Entrance, and here a strong but narrow branch is deflected to the northward, and, following the trend of the coast, finally to the westward; passing south of the islands, and being evident as a current as far west as Atka, when it gradually spends its force, and is not perceptible in the extreme western islands. The tide in this region rises in the east and sets toward the west, adding to the force of the current during the march of the tide. It rushes into Bering Sea through the numerous passes and straits, carrying its burden of drift-wood, and generally forming a severe rip or tide-bore during its passage; this, with the set of the Bering Sea tide, tends to form an occasional westerly drift or set, north of the islands. The northerly branch of the

Kuro Siwo passes far to the westward of the westernmost island, and between it and the warm current a broad strip of water, with a temperature of 35° Fahrenheit, intervenes. This is strikingly evident in the fauna of shoal water about Attu, where Arctic forms prevail almost exclusively. The strait between Kamchatka and the Commander's Islands is, at its narrowest part, one hundred and twenty nautical miles wide; and, between them and Attu, it is two hundred and twenty miles wide. Between the Commander's Islands and the end of the Aleutian chain is a great gulf of four thousand fathoms in depth, cutting off the fauna of Asia from that of America, except such portion as has spread from the Arctic along the shores southward on both sides of Bering Sea. I have been thus explicit in stating the physical features of the region, because they have a very important bearing on the subject of migration, and are usually wholly ignored in ethnological papers which treat of that topic.

Shell-heaps are found on nearly all the islands of the Aleutian group. They are most abundant and extensive in the islands east of Unalashka, and on the few islands from Amchitka eastward, which are less high and rugged than the others; or on those where the greater amount of level land is to be found. The two necessaries for a settlement appear to have been a stream of water or a spring, and a place where canoes could land with safety in rough weather. Where these are both wanting, shell-heaps are never found, and rarely when either is absent. The favorite spots appear to have been on narrow necks of land, across which an easy portage could be made from one body of water to another. Safety from hostile attacks also governed the selection of village-sites, and hence the mouths of streams abounding with salmon, but offering no protection, were seldom made a place of settlement. The earliest inhabitants, however, appear to have been less particular in this respect than their more modern successors.

On the islands west of Amchitka, shell-heaps are less abundant, the shores being less fully provided with food and drift-wood, and less accessible for canoes.

We observed shell-heaps in the following localities:

Attu Island.—1. At the head of Chichagoff Harbor, east of the present village; extent about three acres and a half; the shell-heaps covered with

an ancient village-site of subsequent occupation. 2. On the western shores of Saranna Bay. We were informed of similar deposits on Massacre Bay, and two other localities on the western and southern shores of Attu.

Agattu Island.—We were informed that some old village-sites exist on this island, which was inhabited at the time of its discovery.

Kyska Island.—On the south shore of Kyska Harbor, near a small portage, is a rather modern shell-heap. A modern village-site exists at the west end of the harbor, and one, quite extensive, on the bay on the west side of the island, opposite the harbor.

Little Kyska Island.—Afforded no evidences of shell-heaps.

Amchitka Island.—A flat and low island abounding with birds. Shell-heaps excessively abundant wherever a convenient cove presented a good site. A large settlement at the head of Constantine Harbor; another, smaller and apparently more modern, on the eastern shore of the harbor. Numerous large village-sites on the north shores of the island, west to Kiriloff settlement, the latter being quite modern, and abandoned in 1849. On the south shore, very extensive evidences of settlement, and a large resident population.

Adakh Island.—Near the Bay of Islands were several small village-sites on shell-heaps, and this island is said at one time to have been very populous.

Atka Island.—At Nazan Bay, only comparatively modern burial-places, rock-shelters, and a village-site were noticed. On Korovin Bay, there are several village-sites, but no old shell-heaps were seen.

Amlia Island.—Said to have numerous old village-sites.

Islands of the Four Craters.—Were in comparatively modern times occupied by a considerable population, especially on Kagamil, but no shell-heaps are reported, and the former activity of the volcanoes, not yet quiet, would hardly have invited early settlement.

Umnak Island.—Extensive evidences of early settlements and numerous village-sites reported.

Unalashka Island.—On this and the adjoining islets, on every practicable site, shell-heaps or village-sites are to be found, with numerous more

modern rock-shelters utilized for burial-places. There are nine village-sites on Captain's Bay alone.

Chika Rocks, Akutan Pass.—Here are remains of a small, but populous, settlement, but no shell-heaps.

On the islands to the eastward of Unalashka these remains are so numerous as not to be practicable to enumerate, except such as we actually visited or have been specially reported to us, namely: Sannakh Islands, village-sites very numerous; False Pass, two localities for village-sites; Port Möller, Aliaska Peninsula, shell-heaps extending over twenty acres, village-sites much less extensive. Unga Island, at Delaroff Harbor; Korovin Island, Nagai Island and Simeonoff Island, among the Shumagins. Chiachi Islands; Chignik Bay, Aliaska Peninsula, extensive village-sites; Chirikoff Island; and so on to Kadiak Island and Cook's Inlet.

The population of the islands was estimated at fifty thousand by Shelikoff, and, in view of the evidences of habitation, the estimate could not have been excessive at one time, though perhaps too great at the time he visited the islands. The present population is about two thousand.

The village-sites or shell-heaps are indicated, as far as the eye can distinguish vegetation, by their brilliant green covering of herbage, which is only dimmed when covered by snow, and even in the height of spring is brighter and more verdant than the adjoining slopes.

This is the result of the fact that the shell-heaps are great mounds of the most fertile material, which thousands of years would not suffice to exhaust by the ordinary draughts of nature. Bones, shells, and all varieties of rejectamenta having been deposited here for centuries, the covering of soil which has accumulated over them is incomparably rich, and it has even been suggested that the solid beds of compacted fish-bones, which are to be found in some localities, might be quarried and exported as a fertilizer.

Nothing is to be got from these deposits without extensive excavation and patient search.

Our usual method in investigating these accumulations was as follows: The shell-heaps, especially those surmounted by village-sites, usually present an undulating appearance, which from some neighboring elevation is at once seen to result from the following cause: The method of house-

building in vogue among the ancient inhabitants was to excavate slightly, to build a wall of flat stones or of bones of the larger whales, and bank this up on the outside with turf and stones. In these ancient houses, there was usually a door at one side, as in most Innuit houses, and as many of the Aleuts practice even now. The enormous yourts, entered only by a hole in the top and accommodating a number of families, were of more modern invention, and are rarely found among the ruined villages. From throwing out *débris*, and the gradual accumulation of material in the course of years, the house being more or less resodded every autumn, the outside embankment in the course of time became elevated from four to six feet above the level of the floor. The roof was formed of whales' ribs in default of wood, covered with wisps of hay tied together and laid on grass-mats across the rafters; and all this was turfed over. Hence, when the house was abandoned the straw and mats decayed, the earth and finally the rafters fell in (the latter being often removed to use in some new house), the rain and storms diminished the angles of the embankment, and, finally, the only evidence remaining would be a roundly rectangular pit, with steep sides, somewhat raised above the surface of the external soil. This might endure for generations without any practical alteration, as the stone walls within would prevent caving in at the sides, and the filling-up of the pit by the accumulation and decay of subaërial deposits would progress very slowly. As the ancient Aleuts built their houses as close together as possible, the surface which is left by the disappearance of the structures above described is irregularly pitted all over with depressions from four to six feet in depth, and varying from ten feet square to dimensions of forty by twenty feet, or even much larger. There is usually, on the highest point of the bank or knoll where the village stood, a pit much larger than the others, which was probably the workshop or *kashim'* of the settlement. Around this we usually found tools and implements more abundantly than about the smaller pits or remains of houses. We also found that the floors of the pits hardly afforded anything until we reached the strata of the shell-heap upon which the houses had been erected; while the outer embankment, containing everything which had been thrown away, was correspondingly rich.

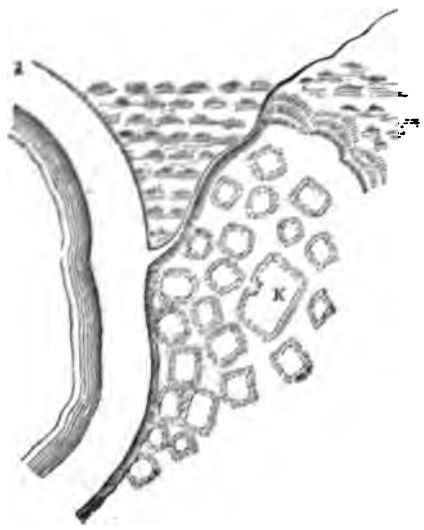
We therefore adopted two methods of procedure. When stormy

weather prevented surveying work, we would muster six or eight men with picks and shovels, clad in storm-proof rubber-coats, boots, and sou'westers, and attack a shell-heap. Having, if possible, detected the kashim, one party would enter the pit which represented it, and dig away the embankments from the inside, having first cleared away the superficial covering of vegetable mold, often a foot deep, and the rank herbage upon it. This gave them a good "face" to work on, and was the easier part of the work. The others would start near the edge of the shell-heap, if possible taking a steep bank bordering on the sea or on some adjacent rivulet, and run a ditch into the deposit, going down until the primeval clay or stony soil was reached, and this was steadily pushed, even when quite barren of results in the shape of implements, until the day's work was done. This latter gave us a clear idea of the formation and constitution of the shell-heaps; enabled me to distinguish between the different strata and their contents; to make the observations repeatedly; to fully confirm them by experience in many localities; and thus to lay the foundation for the generalizations suggested in this paper. While this work was barren in "finds" compared with the excavations in the superior and more modern accumulations, implements and utensils were by no means entirely wanting; on the contrary, several hundreds were collected in the period from 1871 to 1874, though I do not doubt that we moved half a ton of *débris* for every specimen found. Thirty specimens from all sources we considered a good day's work, though we frequently obtained a larger number and often fewer. We excavated in this manner in Attu, Amchitka, Adakh, Atka, many localities in Unalashka, Amaknak Island, and the Shumagins, and made casual examinations or slight excavations in numerous other localities.

In order to give a clearer idea of the arrangements of the village-sites, I subjoin a sketch, not representing with exactness any special site, but not dissimilar to one examined at Constantine Harbor, Amchitka. This represents the outlines of the houses as more distinct than they are in reality. The village had been built at the top of a steep bank, overlooking the broad sandy beach of the harbor, and a small stream divided the base of the bank from a marsh to the north of it.

The absence of any differentiation into stone, iron, and bronze ages in

the archæology of America is well known, as is the fact that the conditions of the stone age and the most advanced civilization exist simultaneously in the social state of living inhabitants of the North American continent in different regions. Hence it follows, in our archæology as well as in our paleontology, that we must break away from received ideas and nomenclature, which fulfill their purpose in accelerating the study of the successive epochs in Europe, but which, when applied to the differing conditions of America, to a certain extent at least, fetter and confuse. Even in America, the conditions are by no means so uniform as to authorize a single system of nomenclature in archæology. For intelligent study we must separate at least three regions, the Mississippi Valley, the Pacific Slope, and the Mexican Region, and perhaps to these should be added an Atlantic Region, extending from the Chesapeake to Labrador.



Sketch of village-site.
K, kashim. d, beach.

The generalizations in this paper, however, cannot claim even so extended a range as might be implied by one of these regions. They refer only to the past conditions of life, as the facts in evidence show to have existed in the Aleutian Islands and the immediately adjacent shores of the continent. It is probable that the insulated condition and the narrow range of subsistence within which the ancient islanders were confined had much to do with the sharpness of the contrast between the successive stages which the strata of the shell-heaps reveal.

From the observations and collections about to be enumerated, it appears to me probable that the following generalizations are well founded:

I. That the islands were populated at a very distant period.

II. That the population entered the chain from the eastward.

III. That they were, when they first settled on the islands, in a very different condition from that in which they were found by the first civilized travelers.

IV. That it is possible that the later population was partly a distinct wave of emigration from the first; that is, that the emigration did not take place gradually and with a steady progress, but that a later influx may have taken place, of people who (while related to the firstcomers) may have had some opportunities for development in manners and arts while temporarily resident on the adjacent continent, while at the same time the firstcomers had been developing under different and more restricted conditions on the islands.

V. That the people who first populated the islands were more similar to the lowest grades of Innuit (so-called Eskimo) than to the Aleuts of the historic period; and that while the development of the other Innuit went on in the direction in which they first started, that of the Aleuts was differentiated and changed by the limitations of their environment.

VI. That a gradual progression from the low Innuit stage to the present Aleut condition, without serious interruption, is plainly indicated by the succession of the materials of, and utensils in, the shell-heaps of the islands.

VII. That the difficulties by which they were surrounded and the necessity of coping with natural limitations, by which the continental Innuit were not restricted, led to a more rapid and a greater intellectual development on the part of the Aleuts in certain directions; and that this progress is shown, among other ways, in the greater development of the possibilities of their language, in its more perfect grammatical structure, and in a much more thorough system of numeration, as compared with that of the continental Innuit.

VIII. That the stratification of the shell-heaps shows a tolerably uniform division into three stages, characterized by the food which formed their staple of subsistence and by the weapons for obtaining, and utensils for preparing this food, as found in the separate strata; these stages being—

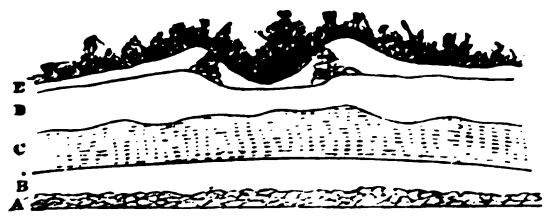
I. The Littoral Period, represented by the Echinus Layer.

II. The Fishing Period, represented by the Fishbone Layer.

III. The Hunting Period, represented by the Mammalian Layer.

IX. That these strata correspond approximately to actual stages in the development of the population which formed them; so that their

contents may appropriately, within limits, be taken as indicative of the condition of that population at the times when the respective strata were being deposited.



Section of shell-heap.

A. Original hardpan.
B. Echinus layer.
C. Fishbone layer.
D. Mammalian layer.
E. Modern deposits and vegetable mold.

To make clear the succession of the strata in the shell-heaps, I subjoin an ideal section of one of them, with one of the house-pits of a subsequent village surmounting it; the section showing the stone-walls of the latter still in place beneath the covering of vegetable mold and *débris*.

A.—THE LITTORAL PERIOD.

In most of our excavations, especially in Attu, Amchitka, and Adakh, we found the first stratum of the shell-heaps, above the primeval soil or hardpan, to be composed almost exclusively of the broken test and spines of *Echinus* (*Strongylocentrotus*) *Dröbachiensis*, (Müll.) Agassiz, recently described by E. Perrier under the name of *Loxechinus violaceus*. This is at present the common and only species of the family found living in the Aleutians. With it were found sparingly the shells of the following edible mollusks, all found living in the adjacent waters at the present time:

Modiola vulgaris, Fleming.
Mytilus edulis, Lin.
Purpura lima, Martyn.
Purpura decemcostata, Mid.
Litorina sitkana, Phil., and vars.
Tapes staminea, Conr.
Saxidomus squalidus, Desh.
Macoma nasuta, Conr.
Acmæa patina and *A. pelta*, Esch.

The list is given in the order of the frequency of their occurrence, but they do not form altogether more than one-tenth of one per centum of the

Upon these theoretical considerations as a basis, we may proceed to make a calculation.* Taking the least thickness of the beds at two feet, which I consider a fair average for the ordinary shell-heaps, the amount required to cover an acre two feet deep would be 87,120 cubic feet, using the United States statute acre (= 43,560 square feet) as a basis. Admitting that each person consumed one hundred echini per day, a community of twenty persons would consume two thousand per day, or, in three months, 184,000 echini. Having taken an echinus of the largest size, dried, and reduced it to coarse grains, such as those of the layer in question, I find that it occupies a cubical capacity of one and three-quarters cubic inches. The specimen was unusually large, not one in fifty, as seen on the shores, attaining its size. Furthermore, it was not practicable for me, without reducing it to dust, to make the dry fragments as compact as they are in the Echinus layer; so, if there be any error in this part of the calculation, it will be on the side of prudence. At this rate, it would take 988 echini to make one cubic foot of the layer, and for the sake of convenience, it not being likely that an estimate of 1,000 to the cubic foot will be excessive, I shall adopt that number. This would give over eighty-seven millions of echini to a stratum two feet deep and covering an acre. Under the circumstances previously assumed, this would be formed by a community of twenty persons visiting one locality for three months in each year and eating one hundred echini four inches in diameter per diem per head in a little more than four hundred and seventy-three years.

To form a deposit like that at Amchitka under the same circumstances would require over twenty-two hundred years.

It would matter practically little whether one hundred large echini or eight hundred of half the diameter were eaten, the contents, either of nutriment or of solid material, in each case being about the same. The individuals not containing ova are rarely found except at a depth of several fathoms. They seem to enter the shallower water when gravid and to retire to the deeper water after discharging their eggs. This has probably some connec-

*I must disavow any intention of proving anything absolutely by this calculation. It is merely intended to give a clearer idea than could otherwise be conveyed of the length of time which would be occupied in forming such a deposit under circumstances not in themselves improbable, and which may not materially differ from those under which the particular deposit mentioned was actually formed.

tion with the mode of fecundation. Hence the tests of barren echini would not form an important factor in the accumulation of *débris*. Judging by the abundance of echini, as they exist to-day, it is not probable that more than twenty people could find sustenance from that source at any one place, nor at that place for more than a quarter of a year, and then only at intervals The size of the specimen I selected was four inches in diameter; the average size will not exceed two and a half inches. Then birds' eggs, occasional stranded seals and whales (whose bones would be left on the beach and finally washed away or destroyed), young birds, and the various edible orchidaceous roots, the *Fritillaria* root, and that of the *Archangelica*,—all these would be consumed and leave no trace. The various mollusks, apparently scarce at that period, would leave a much smaller cubical waste material in proportion to the nutriment they afforded than the echini. Indeed, of the *Modiola* and *Mytilus*, hardly anything but the horny epidermis remains in these beds, and these are the most nutritious and abundant mollusks of the region. I account for the absolute absence of bones of any kind, except those of fish, from the Echinus layer, by some superstition like that which necessary economy has forced upon the minds of the present Innuit of Norton Sound. These people, believing that the guardian spirits of the beluga and salmon will be angry if any part of their gifts is wasted, carefully preserve all the bones in a store-house, and at times take the accumulation of years away and secrete it in some secure place where the dogs and wild animals cannot reach it. The Indians have a similar notion on the Yukon. It would seem impossible to doubt that dead carcasses at least of some sea-animals must have been obtained and utilized for food by the littoral people, and their bones may have been similarly treated. Food from all of these sources would have diminished the increase in depth of the Echinus layer in proportion to the amount of nutriment they afforded, and the time represented by it would be thus increased. On the whole, I am disposed to assign a time of not less than one thousand years for the accumulation of this stratum. When we reflect how long the savages of Tierra del Fuego, living in a very similar climate and in a not dissimilar manner, have been known to exist without any perceptible change in their mode of life, this does not seem an excessive estimate. That these savages were anthropophagi I do not doubt, though there are no evidences of it in the shell-heaps.

No human remains distinctly referable to this period have been discovered by us. Their mode of disposing of their dead remains in doubt. It is not impossible that they exposed them on the surface. Their houses, if they had any, must have been temporary structures of drift-wood, straw, and mats; at all events, they have utterly disappeared and left no sign. The littoral settlements appear to have almost always been situated upon some bank or hillock near the beach, but beyond the reach of storms or the highest tides. There are no evidences of any changes of the level of the land since the stratum was formed. The western islands, where it is most strongly marked, are metamorphic, not volcanic or eruptive like many of the more eastern islands.

We find in the Echinus layer no evidences of fire in the shape of charcoal (one of the most indestructible of substances when buried); and we know that the Aleuts of the historic period were accustomed to eat fish and most of their other food raw. Indeed, such is, and probably always has been, the scarcity of drift-wood on the western islands and its value for other purposes, that little of it has ever been used for making fires. No lamps have been found in the Echinus layer, nor any baking-stones or hearthstones, so we may reasonably conclude that these ancient people were not in the habit of using fire for domestic purposes, even if they were acquainted with its use. The climate, though inclement from a Caucasian point of view, is no more so than that of Magellan Strait, where the natives still go nearly naked. The total absence of awls, bodkins, knives, needles, or buttons, in fact of any bone utensil whatever which might be used in making clothes, and of any bone or stone implements for dressing skins, leads to the conclusion that these people did not wear much clothing; and what they might have worn was probably of a very simple character, such as a rude mantle of skin, softened by rubbing between the hands or with an ordinary pebble from the beach, like that of the Fuegians. It is not unlikely that they might have made some coarse fabric of straw or grass which would require no implements to sew, and would, if cast off, decay and leave no trace.

No weapons of any kind were found in the tons of this pulverized Echinus-shell which we examined. There is no evidence that they were

acquainted with the use of the hand-lance or spear, though they may have had slings and weapons resembling a "slung-shot". How low in the scale of humanity must these creatures have been who were content to pick up sea-eggs for a living!

It may be asked, What is found in this layer to distinguish it from an accumulated wash from the sea? I may answer as follows: It must be noted that the Echinus layer always occurs under later deposits full of implements, and unmistakably human in their origin. It usually is situated on some small knoll or other natural elevation of the original soil. It extends usually over a less area than the subsequent shell-heaps, and is thickest where they are thickest, *i. e.*, in the most central portion of the remains of the settlement. These facts appear to prove conclusively that no other agencies than those referred to above could have been concerned in the formation of this layer, even if implements had been entirely absent. But we do find hammer-stones, round pebbles from the beach with an indentation formed on either side for the finger and thumb, and bruises on the periphery, where the ancient had cracked his sea-eggs and shell-fish. We find heavy sea-shells broken, evidently for extracting the animal; and toward the top of the layer we begin to find net-sinkers of very rude patterns. These, however, occur only near the uppermost surface, where the Echinus layer joins the stratum which I have termed the Fishbone layer.

*No. 13074 (241).—Hammer-stone from Echinus layer, at Constantine Harbor, Amchitka Island. Scale ½ linear.

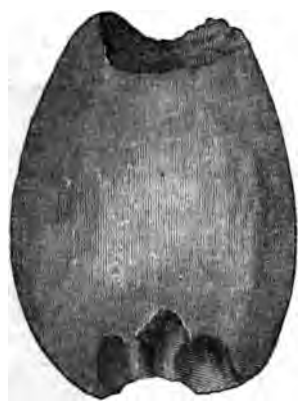
And now we mark a sudden, sharp, and extraordinary change in the whole character of the deposit. We have seen that a people have existed here, which, so far as discovery of vestiges or relics informs us, were without houses, clothing, fire, lamps, ornaments, weapons (unless of the most primitive kind), implements of the chase, for fishing, or even for cooking what they might have found upon the shore. If any of these things were possessed by them, they must have been formed of such rude or perishable material as to have entirely passed away. It would appear

* The larger numbers refer to the number of the specimen in the Ethnological Catalogue of the United States National Museum, the smaller number to my own field-catalogue, and the fractions to the relative linear size of the figure to the specimen.

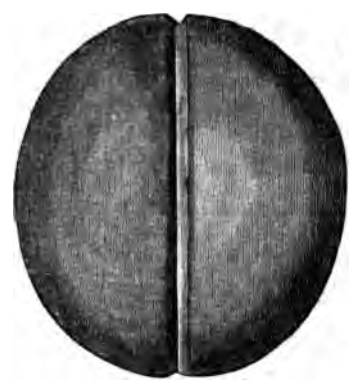
that they must have had rafts or rude canoes of some kind, but no trace of them is left. On the whole, it is eminently probable that they were sunk in the lowest depths of barbarism. Are we to ascribe the sudden change in their food, and the sudden increase in the kind and number of implements found in the deposit, to the stimulating example of some genius who had invented a seine, or is it to a new incursion of people who had developed in a less restricted field the ingenuity which led to the invention and manufacture of new and varied implements? Probability would seem to point to the latter explanation.

B.—THE FISHING PERIOD.

On the uppermost surface of the Echinus layer are found a few rude net-sinkers, indicating that to the primitive hand-nets or scoop-nets, with which the echinus-eaters might have secured their food, had been added the larger, more elaborate, and more effective seine.



No. 13607.—Rude net-sinker from bottom of Fishbone layer, Amaknak Cave, Amaknak Island, Unalaska, ⅔ linear.



No. 16403 (496)—Modern net-sinker, village-site, Chirikoff Island, ½ linear.

While the rude character of the early sinkers, and the better-formed and more carefully-finished character of modern ones, would be evidence of progress in one direction, yet it must be noted that rude sinkers occur in all, even the most modern, deposits. Yet the fact that *all* the more ancient ones are rudely fashioned, and it is only among the modern ones that we find any attempt at finish or symmetry, indicates that there was a progression, even if this was not attested in other ways.

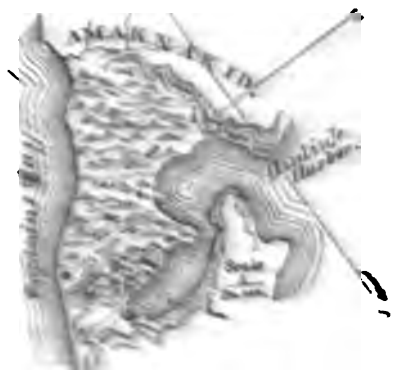
It may be remarked also that the use of the seine would tend to knit the interests of the community together, as individuals could use hand-nets or gather echini, but the united labor of several would be required not only to use, but to make, the seine. Better material than the twisted grass, which might serve for hand-nets, would also be required to make a seine efficient. If this were supplied by sinew or raw-hide line, it would require the cultivation of a new industry to utilize the raw material. The sinew from stranded whales was the probable source of supply.

Whatever might have been the cause of the change, it is a fact that we find immediately surmounting the Echinus layer, in all cases, a bed composed of fish-bones, intermixed with molluscan shells, and rarely the bones of birds. Traces of Echinus test or spines may be occasionally seen, but these and the other materials mentioned form so small a proportion of the whole mass that to casual inspection it presents the appearance of a solid bed of fish-bones compacted and forced together by time, the tread of those ancient feet, and the weight of the accumulations above. Here, as in the Echinus layer, we find a remarkable absence of earth, decayed vegetable material, or carbonized wood. The bones are clean and free from detritus. Had the people built houses, at least like those of the modern Aleuts, depressions in the strata of fish-bones, masses of earth from their turfy walls, or stones, would somewhere present themselves. There is no doubt that the fish were eaten raw, as that has been the custom until very recently among the historic Aleuts, and has not entirely died out to this day. But had fire been commonly used, we should anticipate some remains of charcoal in the deposits, or lamps, if fish-oil had been their fuel. These, however, have not occurred in all our researches. It is probable that these people lived in temporary huts of mats or skins, retiring and rising with the sun.

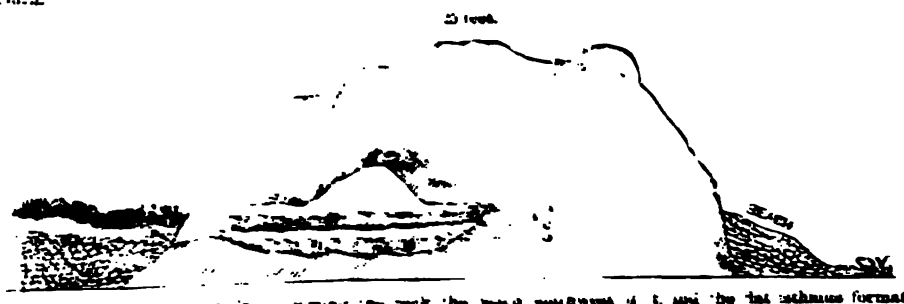
The fish-bones composing the layer are those of species still commonly found in that region. They are chiefly the bones of the head and vertebræ of two kinds of salmon (hoikoh′ of the Russians, and another, *Salmo* sp.), and similar parts of the cod (*Gadus macrocephalus*, Tilesius), the halibut (*Hippoglossus vulgaris?*, Cuvier), and several species of herring, sculpins, and flounders, which I cannot, at the date of writing, specifically identify. The

[illegible] remarkable cave situated [illegible] Amaknak Island, Unalaska Bay, Aleutian Islands. A short account of our excavations in this cave, which we entirely cleared out in the seasons of 1872 and 1873, has been published in the Proceedings of the California Academy of Sciences, from which the subjoined section and topographical sketch have been reproduced.

This cave is situated under a large isolated mass of porphyrite, which stands up like a low tower on a flat composed of old shingle-beaches, raised a few feet above the present sea-level. This flat unites higher areas of Amaknak Island to the north and south. The Cave Rock stands close to the beach, and is probably a portion of an old reef, an obstruction to which is probably due the formation of the flat. The rock is about twenty-five feet high from the level of the flat to its summit. Its sides are abrupt, and it is covered with grass



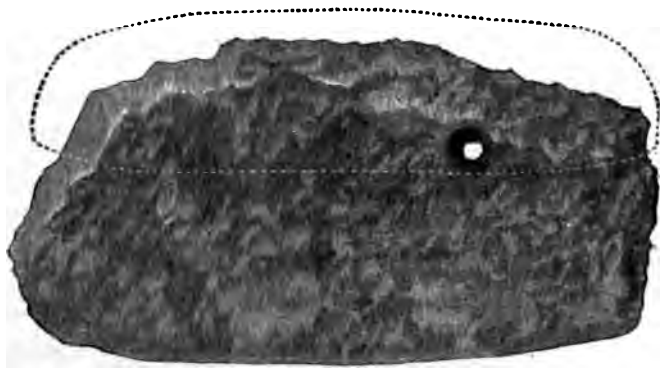
[illegible] the cave, showing the [illegible] the higher portions of the island [illegible]



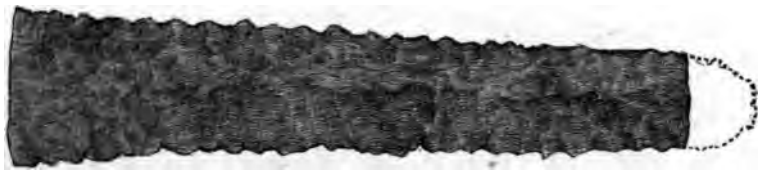
[illegible] the cave, showing the rock, the [illegible] of it, and the flat isthmus formation [illegible] upper stratum a warm sand, most modern deposit. A, layer of shingle or beach-worn stones. C, [illegible] stratum, at Mammoth Spring. D, lower stratum a organic mold with skeletons (Fish-

The greatest height of the cave inside is perhaps ten feet. The

12985 (267).—Chipped stone knife from bottom Fishbone layer, Constantine Harbor, Amchitka Island, ⅓.



12986 (428).—Stone knife, with handle indicated by dotted line, edge ground, and hole for lashing chipped through; Fishbone layer, Amaknak Cave, Amaknak Island, Captain's Bay, Unalaska, ⅓.



13058 (120).—Rude fish-spear of gray porphyrite, upper Fishbone layer, Chichagoff Harbor, Attu Island, ½

entrance is not more than four feet in height from rock to rock, and is on the side opposite to the beach. It was originally walled up, and the upper border was, when first examined, only a foot or two above the level of the outside soil. We enlarged it by excavating to its full dimensions for convenience in working and to light the interior. Disregarding the order of excavation, it may be briefly stated that we found the floor of the cave to be an irregular concave bed of soft porphyritic rock, covered first by a layer of organic mold, two feet in thickness in its greatest depth, and inclosing skeletons and some stone implements. This layer I refer to the Fishing Period. Above this was a layer, six or eight inches thick, of kitchen refuse, indicating that the cave had been used as a temporary camping-shelter by occasional hunting-parties, rather than as a dwelling-place. This layer, evidently of much later date, I refer to the early part of the Hunting Period. Above it was a layer of beach-worn shingle, apparently deposited by water. Then came another layer, from 18 to 20 inches thick, of fine organic mold, containing many implements and human remains, apparently referable to the period extending from the later part of the Hunting Period to the time immediately preceding the discovery of the islands by civilized people. Probably during this later period, while used as a burial-place, the roof of the cave had received a coat of red ochre or clayey ore of iron, and, perhaps to avoid desecration by the Russians, the door had been walled up with stones, in which condition it remained until a few years before the time of our investigations. The details of each layer will be mentioned under the period to which I have referred them. I will only remark here that no evidences of civilized influence of any kind were discoverable in any of the articles found in the cave, and it unquestionably in its latest contents antedates the Russian occupation of the islands.

The invention or introduction of the seine, judging by the remains found, worked a revolution in the economy of these savages. Fish, when raw, is a substance which cannot be conveniently dismembered by teeth and nails The use of sharp chips of stone as knives, doubtless of great antiquity, was soon superseded by the introduction of much more artistic implements of rhomboid or semi-lunar form. These at first had merely the edges ground instead of chipped; but later the entire surface was ground

smooth, and sometimes holes were really formed by cutting, in order that the lashing of the knife to a wooden handle like that of a hunter's or cleaning knife, might be made more secure.

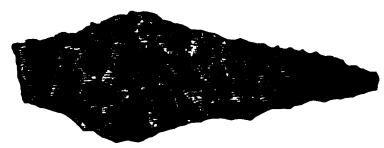
The finest-ground knives of the most artistic shapes do not, however, appear in this stratum, but above it.

The first rude and rough lance-heads such as might be used in securing salmon in shallow water, now begin to appear, and towards the upper surface of the fish-bone layer, bone implements begin to be introduced. This application of an easily-obtained substance, namely, the bone and ivory of the sea-animals, which then frequented here more in the greatest abundance, seems to have stimulated the aboriginal mind, much as in later days the invention of the printing-press and telegraph have affected modern races. The first forms were naturally rude and roughly shaped, as the stone tools with which they were made must have been of the most primitive character, and the art was a new one. Still these rude objects have their counterparts, of more artistic shape and smoother and more delicate finish, in the weapons of the continental hunter of to-day.

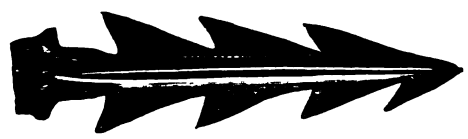
As may be seen by the [illegible], at the commencement of the Fishing Period, the manufacture had already made progress beyond the rude forms figured with it; though this is indicated rather by the smoothness of the finish than by the shape. The latter is varied for different uses, though the form [illegible] does not appear in the stratum until long after the others.

When the skin-canoe first came into use, or how the present indispensable and artistic bottoms were gradually substituted from the less stable contraption of a boat, we have no means of knowing, as the materials of which the earlier canoes must have been composed are liable to decay. It is not improbable, however, that the improvement was coeval with the Fishing Period. The canoes of the stone period, however, were probably less highly ornamented and less perfect than those of the Fishing Period, as we find none of the little bone needle-cases and other ornaments which are now in use, and which are not uncommon in the Fishing Period.

Only with the invention of the bone-lance or spear and the application of bone to the same use, a multitude of new tools and appliances came



13063 (125).—Rude stone hand-lance head from upper Fishbone layer, Chichagoff Harbor, Attu Island, ⅞.



13000 (132).—Bone hand-dart head, lowest Mammalian layer, Amaknak Cave, Amaknak Island, Captain's Bay, Unalashka, ⅞.

(897).—Bone lance-head, upper Fishbone layer, shell-heaps, Unalashka Island, ⅞.

12999 (423).—Bone hand-dart head, upper Fishbone layer, Amaknak Cave, Amaknak Island, Captain's Bay, Unalashka, ⅞.

into being. The savage mind was awakened and stimulated by many new applications for their rude weapons or for the results of the chase. Unlike subsisting on echini, which cannot be kept for future use, but must be eaten the day they are secured, the possibility of laying up a store of dry fish would ease the gnawings of necessity, give time for mechanical work and invention, and would often preserve life, which must, under similar exigencies in the preceding epoch, have been lost by famine or sacrificed to avert the starvation of other individuals. A store of provisions necessitates a store-house, a protection against the ravens and the weather. Here we have the first intimations of that enforced progress which is the result of preceding progress, and which, in the present instance, may have been the compelling cause which finally led to the construction of permanent winter-dwellings and villages. But the absence of means for lighting such dwellings, drift-wood being too valuable and scarce to use for fires, and lamps not being invented, would retard the savages' progress in that direction. The boldest of them would hesitate to immure himself in unnecessary darkness, which his animism would not have failed to people with innumerable evil or mischievous spirits. At that time, and before the blubber of the sea-animals was utilized for oil, it would doubtless have seemed the extremest extravagance to devote to burning, the fish-oil which was their greatest luxury.

The right of the strongest being then in all probability the only law, and their stores being a coveted prize, the necessity of watchfulness and self-defense or ready escape would tend to determine the savage against putting himself in an underground house, where he might be killed "like a rat in a hole" without hope of defense or escape, or in which he might sleep undisturbed while his hard-earned stores—necessarily kept for dryness above ground—were carried off by a thief in the night. Add to this the probability that it was only about this time that the opportunities for subsistence would have rendered it possible to congregate large communities in one locality for mutual protection, a work of time, slowly-growing confidence, and mutual trust, and it may readily be seen that the fishermen were only approaching the social state which made fixed villages possible. At the same time, the increasing means of subsistence with the improved methods of capture would obviate the cruel necessity of cannibalism, if it had pre-

[illegible] existed, and in the ceaseless struggle by which the northern barbarian wrests his sustenance from a niggardly environment, a surplus store of food would give him now and then a breathing spell. This would render it possible for an occasional inventive or aesthetic idea to germinate and grow.

The sharp line of definition between the Echinus layer and the Fishbone layer, which suggested an incursion of fishermen upon the echinophagi, is not paralleled in the line between this and the Mammalian stratum. The distinction is readily marked in an actual section of a shell-heap, but the uppermost portion of the Fishbone bed contains some mammalian bones, and the Mammalian bed throughout, but particularly at its base, contains a fair proportion of fish-bones. In fact, the change is what we might expect in the progress of a race stimulated by new invention or application of means which placed new, valuable, and eagerly-accepted powers within their reach.

Unlike the previous stratum, the limitations of population and consumption of demand and supply, are so vague that even the most lax hypothesis will not permit us to attempt any computation of the length of time which it might take to form a layer like the Fishbone layer. I believe it to have been nearly as long as the time required for the Echinus layer, but this is only an assumption.

The earliest remains of man found in Denmark up to the date of writing belong to this period. There are some crania found by me in the lowermost part of the Mammalian layer, and a cranium obtained at Maglemose near the underlying peat in the Fishbone layer.

These were associated with a remarkable industry, precisely similar to that subsequent and still remained by those of the Neolithic period, but totally different from the modern Lapp industry.

In the Mammalian layer we find a bone which is best compared to a wooden boomerang, but which serves, as we shall see, for very much heavier purposes than a mere large boomerang. There were arrows, or at least spears, and endogenous harpoons, yet not similar to those of the Lapps. The harpoon was barbed, and the point was large, very broad, and resembled modern large. The harpoon was barbed, and the point was sharp. There were

found close together, covered with and filled by an accumulation of fine vegetable and organic mold. In each was the remains of a skeleton in the last stages of decay. It had evidently been tied up in the Innuit fashion to get it into its narrow house; but all the bones, with the exception of the skull, were reduced to a soft pasté, or even entirely gone. At Adakh, a fancy prompted me to dig into a small knoll near the ancient shell-heap; and here we found, in a precisely similar sarcophagus, the remains of a skeleton, of which also only the cranium retained sufficient consistency to admit of preservation. This inclosure, however, was filled with a dense peaty mass not reduced to mold, the result of centuries of sphagnous growth, which had reached a thickness of nearly two feet above the remains. When we reflect upon the well-known slowness of this kind of growth in these northern regions, attested by numerous Arctic travelers, the antiquity of the remains becomes evident. A figure of this cranium is appended.

In both localities, the skulls were much softened and partially deficient, requiring the greatest care to preserve them. One of the Amaknak skulls is now in the collection of the California Academy of Sciences, the others are in the United States Army Medical Museum at Washington. Dr. George A. Otis, U. S. A., curator of this invaluable collection, whose researches into this branch of ethnology are well known, has kindly furnished me with the measurements (made at the museum under his direction) of nearly all the crania collected by myself or by the parties under my charge from 1865 to 1874 inclusive. These crania now form part of the Army Medical Museum, and comprise a much larger number of undoubted Aleut crania than exist altogether in all the other museums of the world. The table comprises measurements of crania dating from the earliest deposits affording such remains, as above, and successively down to those of natives who must have been living about one hundred and fifty years ago. For the use of the four figures of Aleut crania which are here given, I am also indebted to the liberality and courtesy of Dr. Otis.

I have made use of some measurements of crania, from the northern part of Bering Sea, examined by the late lamented Jeffries Wyman, but which were by accidental circumstances (over which he had no control) erroneously named or taken to be what they were not. In his pamphlet

(Obs. on Crania, Boston, 1868), five crania are described as Tsuktshi, which are all Asiatic Eskimo; and of five from the "Yukon River", only one (7530) is an Indian cranium, the others being Eskimo from St. Michael's, Norton Sound. I have also used the means of Dr. E. Bessels's measurements of crania of Greenland Innuit, given in a paper (Einige Worte über die Innuit des Smith Sundes) in the Arch. f. Anthropologie for 1875. In this paper of Dr. Bessels are also given measurements of some of the crania obtained by me in the Aleutian Islands.

The following tables may throw some light on the subject discussed in the second part of this paper, while possessing a general interest for the craniologist:

1099.

1104.

1106.

1092.

1099.—Cranium from the Bay of Islands, Adakh Island, Aleutians, found in a case of whale's bones, and referred to the later Fishing Period.

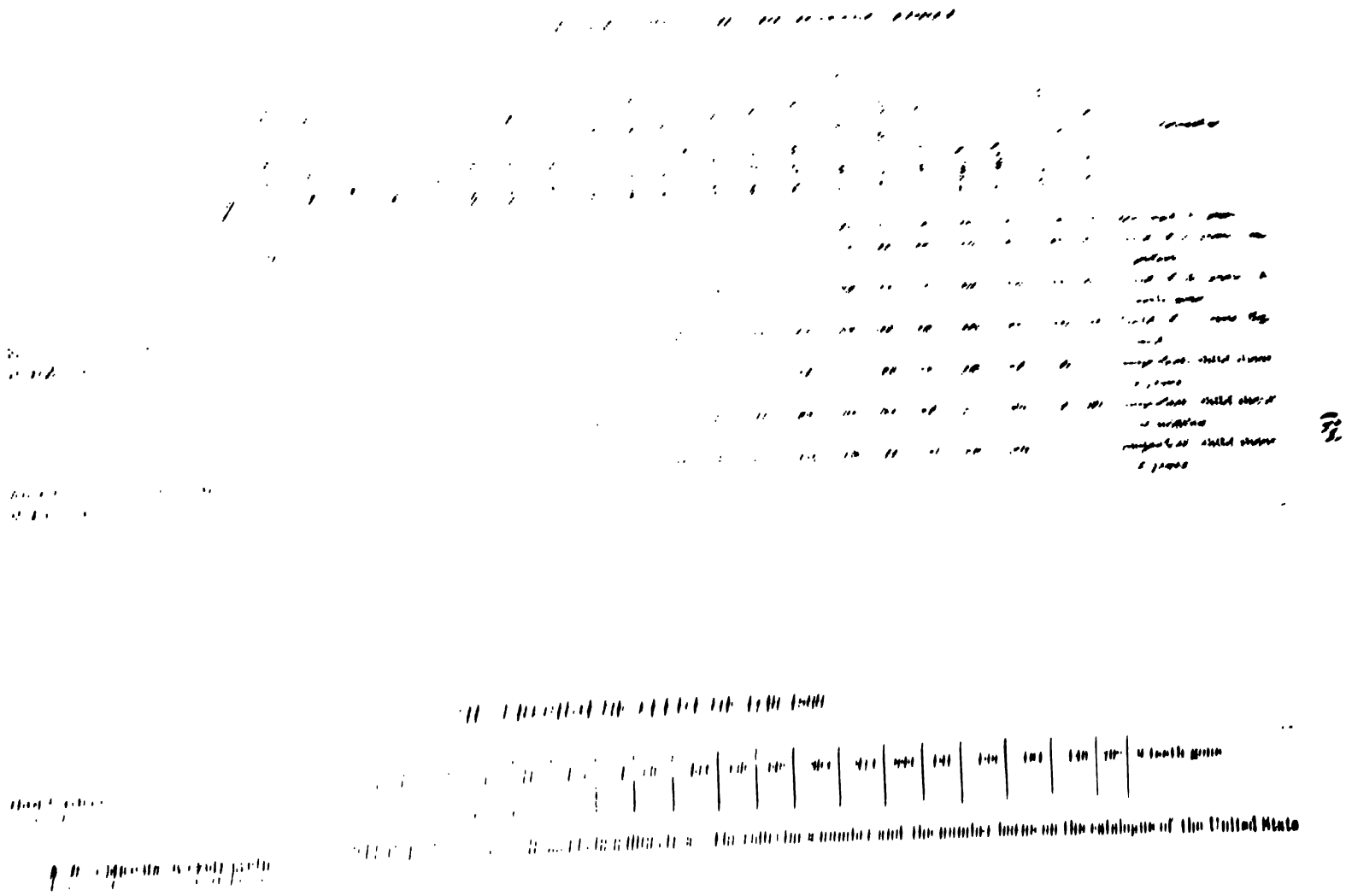
1104, 1106.—Crania from rock-shelter on an island in Nazan Bay, Atka Island, Aleutians, referred to the Hunting Period.

1092.—Cranium of child from rock-shelter, Delaroff Harbor, Unga; remarkable for its broad and short form.

[illegible]

[illegible]

[illegible]



The crania of Orarian tribes of Northwest America and Eastern Siberia, when compared with those of Greenland, show a greater cubical capacity; a head of about the same length, but proportionately much broader in its broadest part and with a broader forehead. The skull is also proportionately not so high. The coronal ridge, [typical to a certain extent of all Orarian crania, and from which it occurs that the terms "roof-shaped" and "scapho-cephalous" have been applied to them,] which is very strongly marked in some Greenland skulls, is less apparent in the majority of the Northwestern Orarians, and the decrease in cranial capacity occurring from a diminution in this particular is made up for by a broadening of the cranium.

The following table shows the facts alluded to. The number of crania from the Northwest affording the means used range from 36 to 42, being taken from the preceding tables, and compared with a series of means from 99 to 101 Greenland skulls measured by Dr. Bessels.

Locality.	Capacity.	Length.	Breadth.	Breadth of frontal.	Height.
Northwestern	1401	176	144	111	130
Greenland	1250	175	127	102	138

Among the northwestern people, the crania of the Aleuts collectively, compared with the Northwest American and East Siberian Innuit crania, show differences precisely similar to, but less in degree than, those which have been pointed out as distinguishing the northwestern people from the Greenlanders; the Aleuts, as might be expected, showing the greater specialization, while the continental people tend more toward the Greenland type.

	Capacity.	Length.	Breadth.	Breadth of frontal.	Height.
Aleuts	1409	176	148	120	126
Innuit	1388	177	138	103	131

In obtaining these means, an average of twenty-five Aleut crania have been employed, and an average of fifteen of Asiatic and Northwestern American Innuit.

The people of the Aleutian Islands were formerly divided into two principal groups or tribes according to some authorities on the subject,

namely, the Atkans and (Eastern or) Unalashkans. A comparison between about the same number of Aleut crania, from the east and from the west, shows the differences to be very trivial, if, indeed, they are not such as would disappear entirely with the examination of larger numbers of specimens, or under mensuration by a different person.

	Capacity.	Length.	Breadth.	Breadth of frontal.	Height.
Eastern	1434	177	150	115	128
Western	1400	176	149	115	131

The crania supposed to belong to the era of Fishermen have not been included above. Indeed, they are so imperfect, for the most part, that it would be worse than rashness to attempt any generalizations upon them. Compared with the twenty-two more modern crania referred to the epoch of Hunters, they stand as follows:

	Capacity.	Length.	Breadth.	Breadth of frontal.	Height.
Fishermen	1320	172	145	117	132
Hunters	1418	176	148	115	130

A slightly smaller capacity might have been expected of the ancient Fishermen, but it may not have existed, and, except for the few individuals concerned, the above comparison does not prove it. The other differences are of the most trivial description.

The average facial angle among the Aleuts appears to have been about 72°.

In this connection, I may venture to remark that, while not a professed craniologist, I have had the opportunity of examining a very large number of aboriginal crania, and have become impressed with the great range of variation which occurs in cases where no hybridity can be reasonably asserted. It has appeared to me that while certain features, hardly definable, are to be recognized in crania from a single locality, yet when a comprehensive series of crania of any race to the number of several hundred are examined, if the people be widely distributed in area, and subjected to various conditions of diet and surroundings, it will invariably be found that nearly all the so-called characteristic types of crania may be recognized, and

that from dolichocephaly to brachycephaly a series of individual variations will be found closing up apparent gaps. I am far from denying that brachycephalic or dolichocephalic crania may be found to be characteristic of races restricted to a limited area or uniform conditions, but that craniology, any more than oölogy, is an exact science, seems yet to be proved. That a race can be identified by cranial characteristics, though often assumed, has never been satisfactorily established, and the practice of characterizing a people from the examination of half a dozen skulls, as has occasionally been done, seems little short of absurdity. I cannot refrain from suggesting that much of the apparent confusion in certain departments of American archæology is likely to be cleared up when its full measure is allowed to the factor of individual variation. When such extremes in difference of form, for instance, as 199^{mm} and 165^{mm}, with respective breadths of 137^{mm} and 144^{mm}, are on record among Eskimo crania, and by no means very exceptional, a little hesitation in accepting world-wide theories, based on a few narrow or broad skulls of a given people, seems not unreasonable.

C.—THE HUNTING PERIOD.

With the ability to kill, by means of bone weapons, and aided by some kind of skin canoes, not only fish from the shores, but sea-animals, and even birds, many new instruments were required. Many new wants and applications of material sprang into being. To utilize the results of the chase, many new contrivances were necessary. With this expansion in their powers, and this change in the habits of the aborigines, the stratum which I have termed the Mammalian layer began to be deposited. This was eminently an epoch of hunters.

The Mammalian layer has been recognized wherever we have made excavations. It attains a varied thickness in different localities, due to differences in population and abundance or scarcity of the animals hunted. Many refuse or kitchen heaps were entirely deposited during this epoch. It is evident that the population, whose increase had begun during the last period, now that the means of sustenance were so greatly enlarged, might expand until the food supply and consumption were again in equilibrium.

That it did increase very largely, there is hardly any room to doubt. To show this, the increased number of shell-heaps of this period is sufficient.

They extend over all the islands, the Peninsula of Aliaska, and we have in the National Museum bone implements of pattern similar to those of the Mammalian layer, obtained near the mouth of the Stakhin or Stikine River. These last are dissimilar to Indian weapons, and the modern Indians of that region never use bone for arrow-points. I am tolerably well satisfied that the deposit whence these were obtained is also an Innuit shell-heap. Where we have made excavations we have found the Mammalian layer varying from two or three feet to eight or ten feet in thickness. The combined thickness of the shell-heaps (including the deposits of the Fishing and Hunting Periods), on Iliuliuk Spit, Unalashka, is about fifteen feet. The difference is chiefly due to the differences in population and length of occupation of the various localities. We have no means of estimating the length of time required to produce these accumulations, but we may obtain hints of it from the facts relating to the Amaknak Cave. Here we have the three skeletons deposited some time during the Fishing Period. These were then gradually covered by an accumulation of mold, resulting from the decay of vegetable matters and organic refuse, possibly brought in by foxes who might have had their nests in the cave, or partly from material which might have gradually worked its way in from the exterior by the aid of the weather. This would have been a very slow process, when we note that the cave is so protected by its contracted aperture that hardly anything could be carried in by the wind; the bottom not being below the natural surface of the outer soil, it would receive little or no wash from the flat outside. Considering the great antipathy, exhibited by the Innuit generally, to approaching a burial-place of this kind, to say nothing of camping on it, the covering of the remains buried there must have been complete, and the original use forgotten, before the deposition of the next layer could have been commenced. The Cave Rock, as shown in the sketch, stands on a narrow isthmus, and, being a damp place, presents no qualifications for a dwelling. The layer C is composed of kitchen refuse, bones, broken arrow-heads, odds and ends of carvings half finished, &c., &c. It seems evident to me that it was made by occasional parties of

natives forced to seek shelter from storms until the surf subsided, so that they might launch their bidarkas from the stony beach beyond. The material, as a whole, is that of a temporary camp of traveling hunters rather than that of a dwelling, and the cave is situated close to a frequently-used portage or cut-off. The six inches of *débris* from the repasts of occasional visitors (who unquestionably were men of the Hunting Period) must have accumulated very slowly. Then it would seem as if some tidal or earthquake wave was instrumental in forcing a layer (B) of heavy shingle-stones from the adjacent sea-beach into the cave. After this had been accomplished, the use of the cave was again changed, and it became a second time a refuge for the dead. The upper layer (A) was exclusively composed of decayed organic matter, from which refuse was excluded, apparently only the bodies of the dead, and articles placed with them, contributing to its formation. This material is free from any taint of civilized influences, and, as I have previously mentioned, unquestionably antedates the advent of the Russians. The length of time taken to form the layer of eighteen or twenty inches of this mold cannot have been small. About the time of the Russian advent (in all probability) the mouth of the cave was walled up, perhaps to avoid its desecration by the bigoted Greek missionaries. In this condition it remained until 1870, or thereabouts, probably about a century after its being closed. While estimates may differ largely as to the actual time occupied in all this, few will be inclined to dispute its being very considerable. If we allow a thousand years for the duration of the Littoral Period, or deposition of the Echinus layer (and I am disposed to do so), then I think that fifteen hundred or two thousand years is not an excessive estimate for the duration of the Fishing and Hunting Periods. It must be recollected that the proportion of the refuse to the food-supplying material in fish, and especially in mammals, is much less than in the case of the echini; consequently, the population being similar, the time required to form a layer of fish-bones or mammalian bones would be greater than that required to form an equally deep layer of echinus shells. But the population undoubtedly increased considerably, which would vitiate the proportion if it were not that the area of the shell-heaps also increased very greatly in the later epochs. On the whole, I am

inclined to think that three thousand years is a moderate estimate for the time required to form these mounds of refuse.

The constitution of the Mammalian layer is, as would naturally be expected, much more heterogeneous than that of either stratum previously deposited.

The contents, besides the remains of shells, fish, and occasionally of echini, which have been previously enumerated, are principally as follows:

LOWER MAMMALIAN LAYER.

Bones of the following mammals:
Callirhinus ursinus, fur-seal.
Eumetopias Stelleri, sea-lion.
Phoca, or hair-seals, two species.
Rosmarus obesus, walrus; rarely in the eastern islands.
Phocæna vomerina, puffing-pig.
Orca ater, the killer whale.

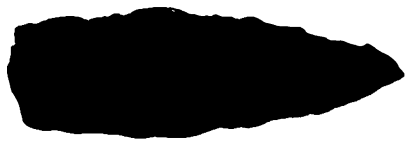
MIDDLE MAMMALIAN LAYER.

The above, and the following mammals and birds:
Megaptera versabilis, the hump-backed whale.
Diomedea brachyura, the mottled albatross.
Mormon corniculatus, the horned puffin.
Mormon cirrhatus, the tufted puffin.
Uria sp., several of the divers.
Phaleris sp., several of the smaller auks.
Lagopus albus, the ptarmigan.
Larus leucopterus or *glaucescens*, the larger gulls.
Rissa tridactyla, the kittiwake.
And bones of several species of eiders and other ducks.

UPPER MAMMALIAN LAYER.

All the preceding, and also the bones of—
Balæna Sieboldii, Pacific right whale.
Balæna mysticetus, bowhead or Polar whale.

[illegible] Stone dart head from lower Mammalian layer (C), [illegible] chipped quartzite. ½.



[illegible] Obsidian [illegible] Scale, upper Mammalian layer, [illegible] Mount [illegible] Peninsula. [illegible]

[illegible] Quartzite [illegible] of [illegible] upper Mammalian layer A, [illegible] [illegible]

[illegible] upper Mammalian [illegible]

Rhachianectes glaucus, the California gray whale.

Sibbaldius sulfureus, the sulphur-bottom whale.

Balænoptera velifera, the fin-back whale.

Physeter macrocephalus, the sperm whale.

And various species of birds not identified.

Also in the most eastern islands, and rarely even there, the following introduced species:

Vulpes lagopus, the Arctic fox (afterward introduced by the Russians into many other islands).

Canis familiaris var. *borealis*, the Eskimo dog.

All these remains are largely mixed with organic matter in a perfect state of decay, such as would result from the decomposition of grass and other vegetable fibers, turf, drift-wood, and all the soft rejectamenta of a savage people.

Remains of houses of the half-underground type, afterward so universal, appear only in the middle stratum, showing that not until then had the population so multiplied and mutual confidence sufficiently matured, for the more ancient, temporary, above-ground houses to begin to be supplanted by more substantial and comfortable structures.

With the new resources at their command, the invention of new forms of implements and entirely new tools greatly multiplied, rendering it necessary to attempt a sort of classification in considering them.

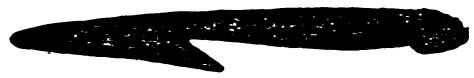
WEAPONS.

These were greatly improved, and forms multiplied, and were made often in more artistic fashion, with some attempts at ornamentation. They consist of hand-lance heads of stone, obsidian, and bone, or both combined. The later forms for seal-hunting had bone barbs and obsidian tips, combining thus sharpness for incision and toughness for retention. The later whale harpoons were always slate-tipped, the modern Aleuts ascribing some poisonous quality to that stone, which they assert will invariably kill the whale in a few days, providing the slate-tip remains in the wound, even if the dart has penetrated but slightly. It would be impossible, without figuring hundreds of these weapons, to show the gradual progress in finish and

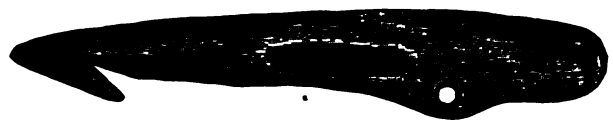
adaptations of form which, as a whole, characterizes the weapons of the successive portions of the shell-heaps. I have therefore contented myself with a selection of the more characteristic types.

These seem to show not only a gradual progress, but a remarkable similarity in type of the earlier weapons of the Aleuts to the modern types in use among the Eskimo of the adjacent region. These Eskimo types are very ancient and have been handed down, with some improvements but not much alteration of form, from a period probably contemporaneous with these Aleut weapons. The stone dart soon ran its course among the Aleuts, and became with them merely an appendage of the bone dart-head. This was owing to the lesser facilities which it affords for retention in a wound when compared with the bone barbs. When bone was first applied to this purpose, the weapons were of a most primitive character. No. 16083 exhibits one of these rude and clumsy forms. At first, all the weapons seemed to have been barbed on one side only, and this type persists to the present day; but points barbed on both sides were introduced at a very early stage, and also still persist, each type being in some respects better fitted for some special purpose. The bone points were first made to be permanently attached to the shaft of the dart. But an improvement was soon introduced, by which it was detached, but not lost, being still made fast to a cord attached to the shaft, when a wounded animal had worked it out of its socket. This saved the shaft from breaking, an important consideration with the Aleuts, from the scarcity of wood suited to the purpose. But the oldest form still persisted, and is now in use among the Eskimo, but chiefly as children's toys for shooting at a mark or at small birds. Various modifications of the type represented by No. 16079 were found in various parts of the shell-heaps above the lower Mammalian layer, on the whole improving much in finish as we pass to the specimens from the upper strata. None of them, however, carried this form to the perfection which has been reached by the modern Eskimo, a specimen of whose work is shown in No. 16413. When the double barbing was introduced, we have no means of deciding; but none of our specimens are from a greater depth than the middle Mammalian stratum. At first, the barbs of one side were longer than those of the other, and a tendency to this may be noted in most modern Eskimo dart-

16083 (897).—Primitive bone dart-head, lowest Mammalian layer, Ulakhta Spit, Unalaskka, ⅔.



16063 (897).—Lower Mammalian layer, Ulakhta Spit, Unalashka, bone dart-head, ½.



16079 (759).—Bone dart-head, lower Mammalian layer, Port Möller, Aliaska Peninsula, ⅔. (Grooved for poison ?)

13004 (358).—Bone dart-head, lower Mammalian, ancient rock-shelter, Atka Island, ½.

16083 *b* (897).—Primitive bone dart-head, lower Mammalian layer, Ulakhta Spit, Unalashka, ⅔.

16413.—Modern Eskimo bone dart-head, Cape Etolin, Nunivak Island, Bering Sea, ⅓. Introduced to show similarity of type combined with artistic finish in the modern Eskimo weapon.

13924 (357).—Alent bone dart-head, middle Mammalian layer, Nazan Bay, Atka Island, ½.

13923 (328).—Aleut bone dart-head, middle Mammalian layer, Adakh Island, ½. This cut is engraved a little too smoothly to show the roughness of the original compared with the next figure.

13923*a* (328*a*).—Aleut bone dart-head, upper Mammalian layer, Adakh Island, ½.

13673.—Modern Eskimo dart-head, Cape Etolin, Nunivak Island, Bering Sea, ½. Introduced to show similarity of type with greater finish in the modern weapon.

16083*a* (897).—Alent bone dart-head, to hold obsidian point, upper Mammalian layer, Ulakhta Spit, Unalashka, ½.

14937 (459).—Ditto of later part of Hunting Period, burial-place, Amaknak Island, Unalashka, ½.

13688.—Modern Eskimo dart-head, Cape Etolin, Nunivak Island, Bering Sea, ½. Introduced to show identity of type of the prehistoric Alent weapon with the better finished modern one of the continental Innuit.

points of the same type. But with the Aleuts the form soon became nearly symmetrical, as figured in 13023 and 13023 *a*. Some of these points from the middle and upper parts of this stratum are beautifully finished and symmetrical. They are always thinner than the Eskimo weapon of the same type, and for this reason probably, were not weakened by a hole in the butt. If secured by a cord it was probably made fast to the haft just in advance of the butt. Again, however, as a general proposition, the modern Eskimo weapon of the same type is more cleanly and sharply finished, and always stouter and stronger. Instead of being flattened, like the Aleut weapon, it is carinated on each side, thereby much increasing its strength. The Eskimo weapons more generally have a conical haft, while the Aleuts made theirs more commonly with a wedge-shaped square haft.

The final improvement in dart-points was made, as far as we can judge, about the time of formation of the uppermost Mammalian strata, none of the examples occurring in the lower or middle layers. This was the pointing of the bone-dart with obsidian or stone. As compared with the rude implements of the Fishing Epoch previously figured, Nos. 16058 and 16062 show much better workmanship, and the final type to which the stone points gravitated is shown by No. 12995. Stone dart-points, except the small ones for bone hafts, are not abundant after the early part of the Hunting Epoch. The bone article served the purpose much better, and hence was universally used. Still we find occasional specimens of stone heads, even to nearly historic times. An unusual modification, offering many objections to its general use (and as a type, I believe, unique), was found in the uppermost stratum at Port Möller, and is figured with the others (No. 16083 *a*). The final form of the stone-pointed bone dart is shown by figure 14937, while the Eskimo weapon of the same type is represented by 1568, below the first. The Eskimo have worked out the same type of weapon, finely finished, but their less restricted environment made its use less universal than it became among the Aleuts. A specimen of one of the slate whale-harpoon heads carefully ground is also figured (No. 14918). It came from the later deposits of this period. In the middle Mammalian layers at Ulakhta Spit, I was puzzled by certain round bone or ivory articles which I found. They were made of that part of the walrus tusk or sperm-

[illegible] which has a central hollow or core, which had been reamed out. Some of the old Aleuts explained to me that these things were placed on the point of a dart when practicing at a mark, in order that it might not become blunted. The annexed figure shows one of these, which I found in the uppermost layer at Amchitka, very nicely finished and much more artistic than the older specimens of Unalashka.

[illegible]. Bone for dart, of sperm-whale-tooth [illegible] upper Mammalian layer, [illegible] Harbor, Amchitka, ½.

IMPLEMENTS.

Use relating to dress.

With the ability to kill sea-animals affording skins for clothing, and the utilization of these skins, which we have some reason to think took place about the latter part of the Fishing Period, came the necessity for new implements to adapt the skins to their proposed use. Accordingly, in the lowest beds of the Mammalian period we begin to find, for the first time, various implements of this kind. The most common (as the least valuable and most likely to be lost or thrown away) are pumice-stone skin-dressers or rubbers, of variable shape, but always with flattened sides and rounded edges, and usually longer than wide. These do not materially alter in appearance in the different strata. The coarse grain of the pumice, which floats in the sea and may be found on most of the beaches, is admirably adapted for removing the remnants of flesh and tendinous matter from a dry, raw skin. Then we find rude bone skin-dressers, more or less chisel-shaped, and hardly to be distinguished from the wedges hereafter to be described, except by not being hammered at the thicker end. These bone dressers, however, improved greatly in form and finish. One from the lower stratum is figured (16079) above, and another from the upper stratum (16088) is remarkable for the care with which it is finished and the excavation of one side clear to the tips of the horn-processes, which afforded a secure grip to the prehistoric tanner. This implement is even better finished than most of the modern Eskimo tools of the same kind which have come under my notice.

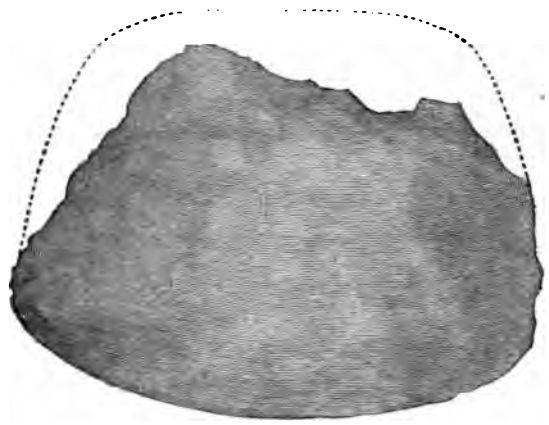
In addition to these implements, small, sharp stone scrapers, usually ground flat, and with chipped edges, are found throughout the Hunting

160°8 (903).—Deer-horn skin-dresser, upper Mammalian layer, Port Möller, Aliaska Peninsula, ½.

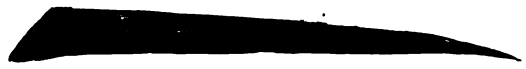
14910.—Pumice-stone skin-dresser, upper Mammalian layer (A), Amaknak Cave, Unalashka, ½. Side view.

16079 (759).—Bone skin-dresser, lower Mammalian layer, Port Möller, Aliaska Peninsula, ½.

16057 (889).—Stone skin-scraper, lower Mammalian layer, Ulakhta Spit, Unalashka, ½.



16054 (885).—Ground slate skin-knife, middle Mammalian layer, Amaknak Cave, Unalashka, ½.



16084 (898).—Bone sewing-awl, lower Mammalian layer, Ulakhta Spit, Unalashka, ⅔.

12995 *a* (287).—Upper Mammalian layer, Constantine Harbor, Amchitka, ⅔.

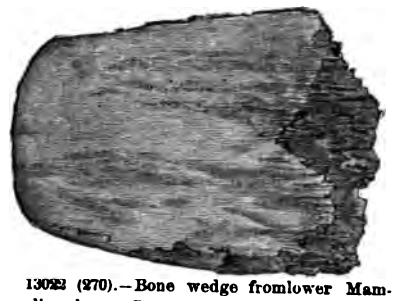
Period. These were used for removing the remnants of flesh and muscle from the edges and corners of the skin in places not reached by the larger implements. To cut and sew the skin, when dressed, other implements were required. The knife figured under the Fishing Period had been by this time much improved in its general finish by being ground smooth over its entire surface, instead of merely at the cutting edge. No. 16054 shows a fine example of this type. These knives, of course, were used for many other purposes besides cutting the dressed skins; but for this they were better than scissors, not cutting the hair. Something similar is used by all furriers. For piercing the skin, in order to insert the thread, an awl was used. This, from the earliest times, was preferably of the wing-bones of birds. They answered the purpose better than other bones on account of the hollow in them, and their harder texture, which made it easier to keep them sharp. The more modern awls are the better finished, but the general form is not changed from that of the primitive type. One is figured above from the lower, and one from the upper, Mammalian layer. With these things are found a great variety of whetstones of all shapes and sizes, on which the bone and stone tools were brought to a sharp edge. The thread was twisted, of whale-sinew, and attached by a little resin, from the bark of pine or spruce drift-wood, to a bit of quill or bristle, like a cobbler's "waxed end", in lieu of a needle. In the remains of a woman's work-basket, found in the uppermost layer in the cave, were bits of this resin, evidently carefully treasured, with a little birch-bark case (the bark also derived from drift-logs), containing pieces of soft hæmatite, graphite, and blue carbonate of copper, with which the ancient seamstress ornamented her handiwork. There were also a multitude of little bone splinters, used as needles or awls. Among the modern Aleuts, the fibers of baleen were formerly made use of for a similar purpose. These things were once inclosed in a basket of woven grass, which had shared the fate of its owner, and passed away. I suppose that the birch-bark was also used by these natives as tinder, for which its resinous properties peculiarly adapt it. Up to the close of the Fishing Period, though it is incredible that they should not have been acquainted with the use of fire, yet there are no evidences of its having been used in any way. We

may safely conclude that it did not come into general use until the absence of woody fuel was made up for by abundant supplies of oil and blubber from the slaughter of sea-animals. Not only must there have been an abundant supply for savage appetites, but there must have been an abundant surplus to induce them, habituated to cold and exposure, to use such valuable food as fuel. This had also an important bearing on the use of half-subterranean houses, where light would be needed a large part of the time in winter, and on the employment in mechanical and other labor of time which would otherwise have been devoted to sleep or idleness. This brings us to utensils of—

Use in mechanic arts, &c.

The use of oil for lighting and cooking purposes necessitated a lamp of some kind. All the Innuit use a lamp of similar construction. It bears a slight resemblance to the ancient Greek lamp, being merely a saucer or dish of stone or clay, with a wick, usually of sphagnum, arranged along the edge. Some Innuit tribes have elaborated this conception, and form large semi-lunar dishes of steatite for this purpose. Most of the tribes, however, use a lamp entirely similar to that of the ancient Aleutian hunters, an oval or circular shallow dish of stone or baked clay.

Clay suitable for pottery is exceedingly rare in the Aleutian Islands, and hence does not appear to have ever come into general use. No prehistoric pottery has ever been found there. Many of the continental Innuit, however, make rude pots and cups, as well as lamps, of burned clay. The annexed figures show a typical stone lamp from Unalashka, and a unique form from the upper beds. The latter was probably carved by some storm-bound hunter in his temporary shelter, as it was broken in several pieces when found, and had never been used. Fire other than in lamps was never used in their houses by the early Aleuts, and even in historic times the same is reported by the old voyagers, who say that when the natives were cold they folded their long robes about them, "built a fire of grass, and stood over it". Small lamps a couple of inches in length are sometimes found, suggesting toys; but these were carried in their kyaks by the natives, who used them to warm themselves in winter, or when chilled



13022 (270).—Bone wedge fromlower Mammalian layer, Constantine Harbor, Amchitka Island, ⅔.

14896 (232).—Stone (porphyrite) lamp from lower Mammalian layer, Ulakhta Spit, Unalashka, ½.

13021.—Lamp carved from unbaked clay, upper Mammalian layer, rock-shelter, Nazan Bay, Atka, ½.

13034 (355).—Adze of green quartzite, Upper Mammalian, old burial-place, Nazan Bay, Atka, ⅔.

by long contest with the icy-cold waters. They were lighted and held under their garments until the heated air, confined by the gut-shirt or kamlayka, had served its purpose.

In the course of time, however, wood from the shores, when unsuited for other purposes, was used as fuel, the fires being made in the open air, on stone hearths, built for the purpose. Many of these hearth-stones were found by us bearing the marks of fire. They were preferably somewhat concave on the upper surface, but otherwise irregularly shaped. The natives also used the bones of cetaceans, spongy and full of oil, for fuel. They sometimes placed fish or meat between two concave stones, plastered the chinks with clay, and baked the whole in the fire until done. Much of their food, including algæ, shell-fish, most true fish, the octopus or cuttlefish, and blubber, was eaten raw. The old men, to this day, ascribe the various complaints, which have afflicted later generations, chiefly to the pernicious practice of cooking food. Wood was prepared for various uses by splitting it with a maul and bone wedges. These latter articles are among the most common relics of the Mammalian layer. They are to be distinguished from skin-dressers of similar shape by their ruder outline and by being hammered at the broader end. A specimen is here figured, which had received much hard usage. They were usually cut from the jaws or ribs of whales. The cutting of the bone, from the marks left on fragments found in the shell-heaps, was usually done with a sharp-edged stone used as a saw or file, and very rarely with any other tool. There is hardly any stone on the islands, such as serpentine, fit for making celts or adzes. They were probably imported from the continental Innuit at great cost, and very highly valued. We know that small thin iron chisels, shaped like the native celt (which was always attached like an adze to a wooden knee or handle), were among the most profit able trading goods of the first discoverers. Fifteen and even twenty of the finest sea-otter skins were cheerfully paid for one. To the great value which they attached to them I refer the absence of these implements from the shell-heaps. Not one was found in all our excavations. And in only one case, that of a comparatively modern, though prehistoric burial-place, has an adze or celt been found in the Aleutian Islands. This is one of the ethnological peculiarities of the

region. The fact that among the thousands of implements, weapons, &c., that we have collected in this region, there should be but one celt, shows their extreme rarity and the high value probably placed on them. This solitary specimen is here figured, No., 13034. There are also no axes, grooved or otherwise, hammers, gouges, or hollow chisels, found in this region.

The intertribal traffic I have referred to is universal among the Innuit. Among other articles which were found in a prehistoric burial-place, on Kagamil, were a number of the kantags, or wooden dishes and receptacles, made by the Nushagak and other continental Innuit, and undoubtedly imported before the advent of the whites. Many other articles of use and ornament, which we know these people possessed, and which were in part imported, I have left unmentioned, as this paper relates merely to the relics of the shell-heaps, village-sites, and rock-shelters of the prehistoric time, and to admit articles which are not indicated by the deposits in question, except by way of illustration, would too greatly expand this paper. These points may be hereafter treated of elsewhere.

The "fiddle-bow drill" was an instrument largely used in their carving and working bone and ivory; but for obtaining fire, two pieces of quartz were struck together over some down obtained from the wild cotton-grass or rush, which had been sprinkled with sulphur from the crevices of the volcanos.

In the upper layers alone we begin to find the ivory ornaments and appendages, which now form part of every kyak or bidarka; and the thin strips of bone with which was ornamented the wooden visor used by the Aleuts to protect themselves from the glare of the sun when in the kyak. Various little nondescript carvings, which we found in the top stratum, were without doubt used as appendages to the peak of the visor, which was further ornamented with the long translucent bristles of the sea-lion. Among other articles found in these strata only are bone handles for dishes or baskets, bone spoons, and needle-cases of the bones of birds' wings. These were sometimes rudely ornamented with a tracery of lines, dots, and circles, all strictly of the Innuit type. Chips of quartz and obsidian were used to finish the shafts of their darts, and the throwing-board was invented

to give a better aim to the hunter, whose moist habitat precluded the use of the bow with its hygrometric string of sinew. Doubtless, many of the small, sharp pieces of sandstone which we found were used as files in finishing their bone and wooden implements and weapons. In fact, the number and variety of the tools and implements used could only be illustrated by a very large series of figures; hence I can only offer here, for this epoch, a brief review.

DWELLINGS.

Whatever may have been the character of the huts or dwellings of the more ancient islanders, they were at least of so temporary and perishable a nature that they have left no traces in the shell-heaps. The first evidences of permanent dwellings appear in the middle and upper Mammalian layers. It is probable that at first they were comparatively small, and resembled the present houses of the continental Innuit As the communities became larger and the builders more skillful, larger houses were built, of the communistic type characteristic of most American aborigines; but the accumulation of long logs for the support of the roof must have been in such cases a work of years. In all the village-sites I have examined, a large proportion of the houses were small and of the strict Innuit type, namely, with a door at the side, and probably a hole in the roof for ventilation. The houses were built with the floor somewhat below the level of the outside soil, the walls of whale-ribs, sticks of wood, or upright stone walls, covered outside with mats, straw, and finally turf. Rude bone picks, for excavating, were not uncommon in the shell-heaps. The roof was formed by arching whale-ribs, or long sticks of drift-wood, matted, thatched, and turfed like the sides, with a central aperture. A platform, somewhat raised, around the sides of the house afforded a place for sitting and sleeping. Later, each village had a large house, or *kashim*, which served as a common work-shop, and a lodging for strangers, as well as for a town-hall for their discussions and festivals. In all this, they agree precisely with the present Innuit. Still later, in a period not very greatly antedating the historic, the Aleuts began to build large communistic dwellings with features peculiar to themselves, without doors, and entered by the hole in the roof, the inmates descending on a notched log placed upright. These large yourts were divided, by par-

titions of wood, stone, or matting, into small rooms like the state-rooms of a steamer, but without doors; open toward the center of the yourt, and each accommodating one family. Sometimes the dead were inclosed in the apartment they had occupied when living, which was filled with earth and walled up, while the other inhabitants retained their apartments as before. We found, in the course of our excavations on Ulakhta Spit in one of these old yourts, three skeletons thus interred. The bodies were tied with the knees brought up to the chin, as is now customary among the continental Innuit.

The building of houses and lighting them with lamps must have exercised a powerful modifying influence on these people. Rising and retiring with the sun, their progenitors relied on heaven for their light and warmth. Now the lamp formed at once a center of attraction for the members of a household, prolonged their available hours of labor, and cheered the dreary nights of winter. Not only would the utilitarian side of the native mind become developed, but it might begin dimly to experience sensations of the beautiful. Probably the greater comfort and mutual confidence in which they existed would tend to modify for the better the dreary animism which characterizes all of the most degraded and savage races.

This brings us to the consideration of those objects found in the shell-heaps, and solely confined to the uppermost strata, which may be fairly denominated—

ARTICLES OF ART OR ORNAMENT.

The expression of æsthetic feeling, as indicated by attempts at ornamentation of utensils or weapons, or by the fabrication of articles which serve only for purposes of adornment, is remarkably absent in the contents of the shell-heaps. As a whole, this feeling became developed only at the period directly anterior to the historic epoch. It was doubtless exhibited in numerous ways, of which no preservation was possible, so that the early record, even for a considerable period, would be very incomplete. We know that great taste and delicate handiwork were expended on articles of clothing and manufactures of grass fiber, which would be entirely destroyed in the shell-heaps, and of which only fragmentary remains have been preserved on the mummies found in the latest prehistoric burial-caves and

rock-shelters. I have elsewhere treated this part of the subject *in extenso*, and will pass it by here with the foregoing allusion. There can be no doubt also that, by the insertion of feathers, hair, and whisker-bristles of the seal, as well as in other ways, the bidarka or kayak was tastefully ornamented. The double or two-holed bidarka, peculiar to the Innuit of Kadiak and the Aleuts, became a necessity from their method of hunting, which necessitated two persons, one to hurl the dart and the other to steer and manage the bidarka. The single kayak, common to all the Innuit, is comparatively inefficient in sea-otter hunting. The three-holed bidarka appears to have been a Russian innovation. The bidarra, or umiak, does not seem to have been as extensively used among the Aleuts as it is among the ordinary Innuit; and it is noteworthy that on the whole west coast it has not the special character of a "woman's boat", which is characteristic of it among the Greenlanders and eastern Innuit.

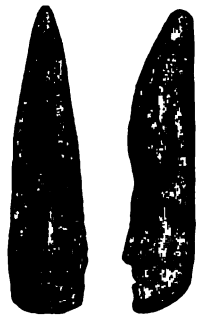
There are some articles used on the kyak which are usually made of bone, and often preserved in the upper Mammalian stratum, and upon which some attempts at ornamentation were bestowed. These are little pieces of bone or ivory, in general shape resembling a kneeling figure, with one or two holes, through which cords were passed. These cords were made fast at the outer angles of the kyak, passing over the upper ridge of it, and drawn taut. On each side, one of the bone appendages was placed, to raise the cord a little, so that a paddle or dart might be slipped under the latter, and so made fast to the kyak. There are usually at least two of these transverse cords placed in advance of each seat and two behind the stern seat, making six in all, in a double kyak, and requiring twelve appendages. The latter were, in some cases, carved to represent figures of animals. Another species of ornamentation has already been alluded to in the flat, thin strips of bone which were fastened to the wooden visor worn in hunting. These were frequently ornamented with typically Innuit patterns of parallel lines, dots, concentric circles, with zigzag markings between them, and radiating lines. All these were in black on the white basis of the bone or ivory. These bone ornaments also served the purpose of strengthening the visor against a blow. At the tip, there was usually suspended a small bone carving, bead, or figure,

attached to a sea-lion whisker. Most of the small nondescript carvings found in the shell-heaps can be referred to this species of ornament. Various utensils and the bone heads of darts often received a few rude lines by way of ornament, or sometimes the patterns above mentioned. Everything of this kind that we obtained from the shell-heaps was very crude. Some of these articles from the later prehistoric burial-places were much more ornate. The markings can seldom be accurately described as marks of ownership. I have never seen any definite mark or ornament of this nature among the Aleuts or Western Innuit. They readily recognize their own utensils and weapons without any such aid, and I believe the theory of "marks of ownership," "charms of ownership," and such like, has been stretched far beyond the point of endurance or accuracy, at least among writers on the Innuit. Drawings, engravings on bone or wood, and pictures of any kind, so far as I have observed, are all subsequent to the period covered by the shell-heap deposits. They are invariably quite modern, though the taste for them is now widely spread among the Innuit, especially those of the regions where ivory is readily procured. The colouration of wooden articles with native pigments is of ancient origin, but all the more elaborate instances that have come to my knowledge were marks of comparatively recent origin. The pigments used were lime carbonates of iron and copper, the green lichens of green, found in decayed birch and alder wood, hematite and red chalk, white mineral or chalky earth, black charcoal, graphite, and microscopic red of iron. A species of red was sometimes derived from pulp back of the cambium of the ground-willow. In late prehistoric, human-culture the wooden carvings bear these colors nearly as bright as when first applied.

Beads were made of sections of the hollow bones of birds of fish of gnawing animals from the cuttlefish, seal and sea-lion teeth, and especially of marble. The substance marble occurs in the lignite deposits of Tanaga, Unalaska, Akun and Unimak and was esteemed of the highest value by the natives. The beads were usually very small and were simply pierced and roughly rounded. I have seen no ancient carved beads. Pieces of the sea-lion's or the walrus's tusk, the canine of the little auk, set one into another like the "Chinese rings" of children, were used, with small bone

carvings, as pendants to the bead necklaces. We found no application of shell to purposes of use or ornament. This may be partly explained by the dull colors and thin texture of most of the Aleutian shells. There are a few, however, which would seem to have been quite suitable, but we found no evidences of their use.

In some of the latest prehistoric burial-places, we found, beside other carvings, masks, toys, and once a rude wooden doll, but with one exception we have found no imitations of the human form or face in the kitchen-heaps. This exception was a small and very artistic ivory carving, perhaps once lashed to the peak of a visor, or to some other article, of which the annexed figure is a representation. It does not, however, give a sufficiently clear idea of the delicacy of the carving, which is really exceptional. The face has the usual Innuit characteristics, and four little holes at the sides were evidently for securing the lashings. The back is quite concave, as if it had been fitted to some small cylindrical object. The upper part is carved like the beak of a bird. The object is too slight to have been any kind of utensil, and probably was made for ornament alone. It indicates superior ability in the carver, and a great advance on the usual æsthetic condition of the Innuit of those times.



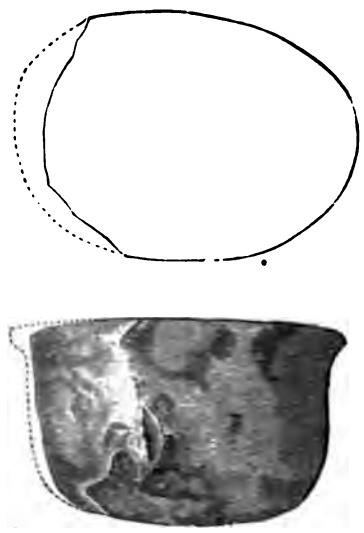
16089 (758).—Bone carving from the uppermost Mammalian stratum, Port Möller, Aliaska Peninsula, ½.

In a general way, the love of ornament was exhibited in the better finish and neater proportions of all utensils and weapons, and in the model of the bidarka, as we have elsewhere noted in the course of this paper.

The custom of piercing the flesh in order to attach an ornament or appendage to the person is very ancient and widely spread. It would be assuming too much to infer any necessary connection between the instances of occurrence of this practice in widely-separated regions. It probably took its origin in some of the dark and gloomy superstitions of early barbarism, akin to those which now impel some savages to lacerate their bodies to appease evil spirits or please their fetishes. This, by survival, has not improbably grown into a custom in which ornamentation, so-called, is the only motive, and which still flourishes in civilized nations. The thinner portions of the body, such as the lobe of the external ear, the

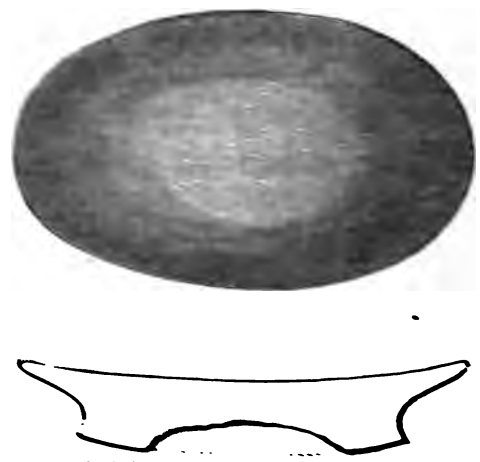
nasal cartilage, and the lips, afford greater facilities for the practice, and have been generally adopted for the purpose. Among some African tribes, the Botocudos in Brazil, the T'linkets of the northwest coast, the prehistoric Aleuts, and the modern Innuit, labrets or plugs inserted into holes made for the purpose in the lips, are now or have been used. In a large and very ancient carved wooden button, covered with grotesque heads, and which a friend purchased with some other antiquities in Japan, is one head which has two ivory labrets inserted precisely as is now the custom near the eastern shore of Bering Strait. The face upon which these are placed is, however, of Tartar features, and bears no resemblance to any Orarian or Indian tribe. It is, therefore, not impossible that a similar custom was once established on the Asiatic coasts. A great variety exists, however, in regard to this usage. Among the Botocudos, a large wooden plug is inserted into the lower lip, and one in the lobe of each ear, with women, stretching these members prodigiously, and affording a horrid spectacle. The T'linket women have a similar but smaller labret, but place little tufts of wool, fur, or short strings of beads in successive small punctures around the periphery of the external ear. The western Innuit have two labrets, worn only by males, one below each corner of the mouth, and of more moderate size. The women have ear-rings made of bone, and often rather prettily carved. The Magemuts of Cape Romanzoff and Nunivak form an exception to this rule, however, as among them the women also wear peculiar labrets of a C or J shape, sometimes two and sometimes more, in the lower lip, whence they project like little horns. The Norton Sound Innuit women used to wear an ornament through the nasal cartilage, but this practice is nearly extinct. The Eskimo of the west shore of Bering Strait are said to wear no labrets, and my experience agrees with this statement. The ancient people of Kadiak and the Aleutian Islands also knew this custom. Cook figures a cleat-shaped labret as worn very rarely by the men in a hole in the middle line of the under lip, and what appear to be a pair of small curved labrets like those of the Magemut Innuit, which he states were universally worn by the women. He also speaks of their piercing the upper lip below each nostril, and wearing small beads or rounded labrets in the apertures. They also wore a string of beads in the

[illegible] (640).—Bone labret from the upper Mammalian layer (A), Amakunak Cave, ½.



14933 (436).—Bone labret from upper Mammalian layer (A), Amakunak Cave, Unalashka, ½.

[illegible] (641).—White marble labret, upper-most Mammalian layer, Cape Million, Alaska Peninsula.



[illegible] (642).—Slate labret, upper-most Mammalian layer, shell heaps at Cape Million, Alaska Peninsula, [illegible].

nostrils and ornaments in the ears. The almost universal Innuit practice of tatooing perpendicular lines on the chin of women he also mentions and figures, as well as a few transverse lines on the upper part of the face, extending backward from near the outer corners of the eyes. Billings and Langsdorf also figure the cleat-shaped labret. An earlier practice is revealed by our researches of a large central labret like those of the T'linkets or Botocudos, worn in the lower lip, probably by the women, but this is not certain. Those found by us in the Amaknak Cave were associated with the remains of a woman's work-basket, before alluded to. The earlier forms were less nicely made and less elaborate than the later ones. This form of labret appears to be strictly prehistoric among the Aleuts.

Nos. 12991 and 14933 from the Amaknak Cave, and similar specimens from the upper stratum at Amchitka, are of the most ancient type. They are heavy rudely-carved pieces of walrus tusk, smoothed by wear, and somewhat decayed by the moisture of the earth in which they lay. No. 16139 is remarkably heavy, and only an overpowering sense of its beauty and the demands of fashion could have supported its wearer under the infliction. No. 16136 is much lighter and more neatly finished, from an easily-worked black bituminous shale, but larger than any of the others, and capable of being worn only by one whose lip had been greatly enlarged by pressure. No hunter exposed to the icy blasts and cold waters of winter could have worn such articles, which would have subjected the extended strip of flesh to freezing, and been an insufferable annoyance otherwise. We may conjecture that they were the ornaments of dandies or women. The expanded edge of the largest labret was worn inside and uppermost, as its weight bore down the lip into a horizontal plane. Under the head of art may be reckoned the carvings found with human remains in burial-caves.

As I have elsewhere described these remains in detail, and as they are not found in the shell-heaps, but only in the more modern burial-places, I will merely describe their general character in connection with the various methods of burial known among the ancient hunters of the Aleutian Islands.

We found the dead disposed of in several ways: first, by interment in their compartments of the communal dwelling, as already described; second, by being laid on a rude platform of drift-wood or stones in some

convenient rock-shelter. These lay on straw and moss covered by matting, and rarely having either implements, weapons or carvings associated with them. We found only three or four specimens in all, in these places, of which we examined a large number. This was apparently the more ancient form of disposing of the dead, and one which more recently was still pursued in the case of poor or unpopular individuals. Lastly, in comparatively modern times, probably within a few centuries and up to the historic period (1740), another mode was adopted for the wealthy, popular, or more distinguished class. The bodies were eviscerated, cleansed from fatty matters in running water, dried, and usually placed in suitable cases in wrappings of fur and fine grass matting. The body was usually doubled up into the smallest compass; and the mummy-case, especially in the case of children, was usually suspended (so as not to touch the ground) in some convenient rock-shelter. Sometimes, however, the prepared body was placed in a life-like posture, dressed, and armed. They were placed as if engaged in some congenial occupation, such as hunting, fishing, sewing, &c. With them were also placed effigies of the animals they were pursuing, while the hunter was dressed in his wooden armor, and provided with an enormous mask, all ornamented with feathers and a countless variety of wooden pendants colored in gay patterns. All the carvings were of wood, the weapons even were only facsimiles in wood of the original articles. Among the articles represented were drums, rattles, dishes, weapons, effigies of men, birds, fish, and animals, wooden armor of rods or scales of wood, and remarkable masks so arranged that the wearer when erect could only see the ground at his feet. These were worn at their religious dances, from an idea that a spirit, which was supposed to animate a temporary idol, was fatal to whoever might look upon it while so occupied. An extension of the same idea led to the masking of those who had gone into the land of spirits. The practice of preserving the bodies of those belonging to the whaling caste, a custom peculiar to the Kadiak Innuit, has erroneously been confounded with the one now described. The latter included women as well as men, and all those whom the living desired particularly to honor. The whalers, however, only preserved the bodies of males, and they were not associated with the paraphernalia of those I have described. Indeed, the observations I have been able

to make show the bodies of the whalers to have been preserved with stone weapons and actual utensils instead of effigies, and with the meanest apparel and no carvings of consequence. These details and those of many other customs and usages, of which the shell-heaps bear no testimony, yet of the existence of which, from analogy and circumstantial evidence, there can be no doubt, do not properly come within my limits. From the hints I have given, a tolerably natural picture can be drawn of the life of the people I have described.

In concluding this division of my subject, I must reiterate the remark that the evidences of progress indicated in the succession in the shell-heaps rest on a comparison of the best productions of each period, and that the inference must not be drawn that all the productions of a particular class in any one period are superior to all of a preceding period. Rude and primitive forms appear in every stratum, finely finished and ornate forms only in the later deposits. Poor workmanship is as often the product of individual want of ability as it is of general barbarism. Yet when we find no evidences of good workmanship at all, we may draw fair conclusions as to the general conditions which existed among the fabricators as a race.

I conclude from the foregoing facts that the generalizations with which I prefaced my account are not ill-founded so far as they relate to the following points: The very ancient existence of a population on these islands, in a much more savage condition than recorded in any historic account; a population distinctly of Innuit stock, and with habits similar to those of the other Innuit, except so far as modified by the peculiar surroundings, which brought out local characteristics not common to the other branches of the same race; also, that a tolerably clear case of gradual progression has been made out from the commencement of the Fishing Period to the latest deposits, and that the sharp line which separates the Littoral Period from those which succeed it may be due either to an incursion of more advanced people, or less probably to a change in habits due to new inventions and a greater supply of food; that the several strata shown to exist correspond to actual stages of development in the social history of the people who formed the shell-heaps; and, lastly, that the contents of the latter form an approximate index to the character of those stages and the relative development of the fishermen and hunters of that ancient time.

III.

ON THE ORIGIN OF THE INNUIT.

The question of the origin and migrations of the Innuit, particularly those inhabiting Greenland, has been the subject of a good deal of discussion. It is only within a few years, however, that material has accumulated sufficiently to admit of any well-founded generalizations. Among the various papers on this subject, the most recent are those of C. R. Markham and Dr. Henry Rink, printed in the "Arctic Papers" of 1875, by the Geographical Society of London. The former paper was printed long ago, but has received revisions and additions in the present volume, which seem to entitle it to be considered as a fair representation of the author's present views. The paper by Dr. Rink is also not new, but unfortunately only an abstract of it is given in the volume mentioned, and the original is not accessible to me. It was, however, much later in its publication than Mr. Markham's.* In 1870, the present writer offered a brief *résumé* of his own views on the subject in a work on *Alaska and its Resources* (page 374 et seq.), in which an opinion similar to that of Dr. Rink was maintained. Subsequent observations, extending over three years, in the Aleutian Islands, have not altered this opinion. Mr. Markham sketches out the following programme for the migrations of the Innuit:

"During the centuries preceding the appearance of the Innuit in Greenland (1349 A. D.), there was a great movement among the people of Central Asia." "The pressure caused by these invading waves (of population) on

* I have, since this paper was written, had an opportunity of perusing "Tales of the Eskimo", by Dr. Rink, in which the same views are enunciated more at length.

the tribes of Northern Siberia drove them still farther to the north." "Year after year, the intruding Tatars continued to press on." "Their descendants, the Yakuts,* pressed on until they are now found at the mouths of rivers falling into the Polar Sea. But these regions were formerly inhabited by numerous tribes, which were driven away still farther north over the frozen sea.† "Wrangell has preserved traditions of their disappearance,§ and in them I think we may find a clue to the origin of the Greenland Eskimos." "The Yakuts were not the first inhabitants * * of the Kolyma." "The Omoki, * * the Chelaki, * * the Tunguses, and the Yukagirs were their predecessors. These tribes have so wholly disappeared that even their names are hardly remembered."¶ "The Onkilon, too, once a numerous race of fishers on the shores of the Gulf of Anadyr, are now gone, no man knows whither. Some centuries ago, they are said to have occupied all the coast from Cape Chelagskoi to Bering Strait; and the remains of their huts of stone, earth, and bones of whales are still seen along the shores." "The Omoki are said to have gone northward over the Polar Sea. The Onkilon, too, fled away‖ north to the land whose mountains are said to be visible from Cape Jakan." "Here we have probably the commencement of the exodus of the Greenland Eskimo," &c.

Mr. Markham goes on to elaborate his theory to the effect that the wanderers "without canoes" pushed on from the Siberian Capes to the Parry Islands, an unknown region of 1,140 miles in breadth, the march to Melville Island occupying probably more than one generation. He then mentions various Innuit remains found at different points in the Parry group between Banks Island and Baffin's Bay, as illustrations of the supposed march. He considers that they kept marching steadily eastward along and north of Barrow Strait, finally arriving in Greenland on the

* The Yakuts are Scythians, allied to the Turks, not Tatars.

† No proof of this proposition is adduced; *vide postea.*

§ The tribes to which Wrangell refers belonged to a much later era than that mentioned.

¶ The Tunguses, still numerous in Eastern Siberia, are a Tatar race. So far from the other tribes having wholly disappeared, Wrangell states that there were in 1820, in the Kolyma circuit alone, 1,139 Yukagirs and others, related to the Koraks. In Eastern Siberia, in 1800, by the Russian census obtained by me from the governor of Kamchatka in 1865, there were in all about five thousand of these people. I have a Tunguse portrait taken from life in 1865.

‖ Wrangell, page 178, states that the Omoki and Schelagi disappeared from their wars with neighboring tribes, small-pox, and devastating sickness. The Onkilon still exist, according to Wrangell, on Anadyr Gulf (page 372).

eastern shore of Smith's Sound. Thence, as new parties arrived, he supposes they may have separated, some to the north, others remaining as the Arctic Highlanders' ancestors, others still going south, driving out the Norsemen, and peopling Greenland. Further on, he assumes it as certain that the Arctic Highlanders came from the north. He also makes the point that there are people speaking an Innuit dialect on the coast of Asia at the present day.

Still another theory, largely held by those who have less knowledge of the subject than Mr. Markham, is that these and other people came into America via the Aleutian Islands.

Before entering into the subject in detail, it may be as well to premise that in the far and distant past, a period so ancient as to lie wholly without the scope of this paper, it seems probable that the first population of America was derived from the west. E. G. Squier and the late George Gibbs believed in different lines of immigration, one from the southwest in the direction of Polynesia, and another from the north. That this is probable cannot be denied, but it will always remain doubtful.

The fact that the home of the highest anthropoid apes is in Africa, and also that of some of the least-elevated forms of man; that we have none of the higher anthropoid animals, recent or fossil, in America, and none are known anywhere outside of the Asiatic and African regions, tells forcibly against any hypothesis of autochthonic people in America. I see, therefore, no reason for disputing the hypothesis that America was peopled from Asia originally, and that there were successive waves of emigration.

The northern route was clearly by way of Bering Strait; at least, it was not to the south of that, and especially it was not by way of the Aleutian Islands.

Linguistically, no ultimate distinction can be drawn between the American Innuit and the American Indian. There are no ultimate or fundamental grammatical distinctions in the formation of their respective languages. Both are agglutinative. So, also, are classed some tribes of Eastern Asia by Max Müller. Consequently, theories of remote origin apply equally well to both Indians and Innuit. But secondary distinctions are abundant, and the Stämme of the Eskimo is as clearly separated from

that of the Indian and from all others as any stock of similar culture known to philology. The Innuit stock is eminently characterized by uniformity, and the Indian races, so-called, by diversity in secondary characters.

The question before us, however, is not of this ultimate character. We have the well-defined Innuit or Orarian stock, with a known distribution. Whence and why did they come there? What was their original condition? These are the queries awaiting a solution.

I shall assume, what is also assumed by Mr. Markham, that the original progenitors of the Innuit were in a very primitive, low, and barbarous condition. I think that for one locality at least, the Aleutian Islands, this is sufficiently proved in Part II of this paper. The prehistoric inhabitants of Perigord seem to have been little better off, and it is not improbable that man, when he first began to spread over the earth, was everywhere, as far as culture (and possibly language) is concerned, in much the same condition. It may be suggested that the men of the Fishing Period were the real progenitors of the Innuit, and the Echinophagi were an older and different race. But this does not practically affect the question. Assuming that the Fishermen were the true ancestors, their culture was still so low as to offer no appreciable objection to the assumption.

Now, to the enthusiastic theorist, on regarding the maps, drawn usually to a most minute scale, the Aleutian Islands form a convenient and natural bridge from Asia to America. But on examination of the facts we find that a gap of one hundred and thirty-eight statute miles separates the Commander's Islands from Kamchatka, and another of two hundred and fifty-three miles exists between the former and Attu. Here is one of the deepest gulfs known in any ocean, over which rolls a rough, foggy, and tempestuous sea. Is it probable that over this sea, without compass or chart, and with what must have been the rudest of canoes, the ancient barbarians could have found their way to, and landed on, a rocky and inhospitable shore in safety in sufficient numbers to have peopled America or even the Aleutian chain? There can be but one answer.

When Bering and his party landed on the islands named after him, they found no inhabitants, but the shores abounded with herds of a sea-

cow (*Rytina*) not known to have existed anywhere else, which were killed without any great difficulty, and which afforded abundant and not unpalatable food. Had these islands ever been inhabited by savages, would they have unanimously left this unfailing supply of food for explorations on an unknown and stormy sea, and finally settled in preference on islands nearly bare of all food except echini?

I do not think it conceivable.

Finally, the Tatar, Japanese, or Chinese origin of these people, so favorite an hypothesis with many, finds no corroboration in their manners, dress, or language. M. Alphonse Pinart, who has carefully studied the language with unusual facilities for comparison, finds in it no trace of these foreign tongues.

Much has been made, with some show of plausibility, of the casting up, by the great easterly Pacific current, of Japanese junks on the coast of America and the Aleutian Islands. But it must be recollected that these junks (the construction of which implies a people already far advanced in the arts), which have undoubtedly been thrown up in this manner, are first carried clear to the coast of America in latitude 50° before the northerly returning branch of the current would throw them on the islands. Then they are as likely to be carried south as north by the southerly arm of the current. In point of fact, many more are known to have been cast on the continent than have ever been known to reach the islands. The drift by which a Japanese junk, on which three persons (all men) remained alive, was finally cast on the south shore of Adakh in 1871 occupied nine months. During this time, the men lived on rain-water and the cargo of rice, and when cast on the shore would inevitably have starved if they had not been discovered by an Aleut hunting-party.

Continents are not peopled, nor do whole races emigrate, in this manner.

I conclude, therefore, that the Aleutian route is totally indefensible, and should be rejected from any hypothesis intended to be reasonable. I learn from whalers, familiar with the Arctic Sea and Bering Strait, that, at present, in winter, the natives are accustomed to cross the strait on the ice. There are, therefore, no *a priori* reasons why they might not have done so in the past. In fact, as between the route by way of Bering Strait and

any other which might be suggested, there is no satisfactory comparison to be made in point of facility.

I assume, then, that the larger part of North America may have been peopled by way of Bering Strait. Mr. Markham's proposition that population may have reached the Polar Archipelago by way of Wrangell Land and the unknown Polar region, does not involve any weighty objections except our ignorance of the region indicated. I am told by the whalers that in cruising near Wrangell Land they have noticed on the shore vivid green spots, like those that are the peculiar characteristics of the Aleutian Kjökkenmödden; and that they believe that land to be, or to have been, inhabited. With the greater facility afforded by the Strait route, however, we may doubt whether the majority of emigrants would select that by way of the Polar Sea.

But with these points I have little to do. I believe that this emigration was vastly more ancient than Mr. Markham supposes, and that it took place before the present characteristics of races and tribes of North American savages were developed. For confirmatory testimony I refer the reader to Part II of this paper.

While the Innuit at present are almost exclusively maritime, it is by no means certain that all branches of their stock have always been so. Indeed, we have occasional instances, like that of the Arctic Highlanders, where we find a strictly Innuit tribe without the means of navigation. It is known that, at a period not very remote, the Innuit occupied territory much farther to the south or east or inland than they do now. Franklin records the existence of Innuit two hundred miles farther up the Mackenzie, in his time, than they range at present. There are many facts in American ethnology which tend to show that originally the Innuit of the east coast had much the same distribution as the walrus, namely, as far south as New Jersey.* I have already mentioned that the National Museum has received relics, apparently of Innuit type, from shell-heaps near the mouth of the Stikine River, collected by Lieut. F. M. Ring, U. S. A. This is nearly four hundred miles south and east of the most southeastern Innuit of the northwest coast. And this is not, in my opinion, the most southern ancient limit of these people by any means. Whether the strange similarity of the skulls of the Northern

*Dr. Leidy, since the above was written, reports a walrus tusk from the phosphate beds of South Carolina.

Mound-builders, and of certain tribes once inhabiting the coast and islands of Santa Barbara County, California, to those of the Innuit, has any real bearing on the subject or not, must remain in doubt. The facts, however, are worthy of note in this connection.

Dr. Rink, in his admirable paper, the abstract of which I should like to quote entire, arrives at this conclusion: That the "Eskimo appear to have been the last wave of an aboriginal American race, which has spread over the continent from more genial regions, following principally the rivers and water-courses, and continually yielding to the pressure of the tribes behind them, until at last they have peopled the sea-coast. In the higher latitudes, the contrast between sea and land, as affording the means of subsistence, would be sufficient to produce a correspondingly abrupt change in the habits of the people, while farther to the south the change would be more gradual." This last suggestion chimes in with what we know of the more gradual differentiation in characteristics between the ancient Innuit of Aliaska and Kadiak and the Indians of T'linket stock to the east of them; and a similar state of things which exists between the Indians and Innuit of the Lower Yukon as compared with those of the middle part of the Arctic American coasts. Dr. Rink suggests that the Yukon basin might have been the path by which the orginal inland Eskimo traveled toward the sea. Yet it is not improbable that they went by several roads. It is noticeable that those tribes now wearing labrets are those most adjacent to Indian tribes having a similar practice, and vice versa. The doctor further suggests that the uniformity of habits and development among the Innuit must have been promoted by the necessity of co-operating against hostile Indian tribes and the uniformity of the new region entered by them; "but as soon as a certain stage of development was attained, and the tribes spread over the Arctic coast toward Asia on the one hand and Greenland on the other, the further improvement of the race appears to have ceased, or to have been considerably checked." One reason of this may be found in the fact that, as soon as the treeless and barren Arctic coast was occupied, the struggle for existence against cold and famine would have occupied all their powers, and the opportunity of further development afforded by an abundance of food and partial leisure, at times, such as was enjoyed by the

Hunters of the Aleutian Islands, would have been denied them. Dr. Rink further draws comparisons between the tales, language, customs, and especially the traditions of different branches of the Innuit stock, and shows an astonishing uniformity, almost amounting to identity, between them. This identity exists in the stories received from the people of Cape Farewell and Labrador, for instance, who appear to have had no intercourse with each other for upward of a thousand years. As the distance from Cape Farewell to Labrador, by the ordinary channels of Eskimo communication, is as great as from either of these two places to the most western limit of the Eskimo region, it may be assumed that a certain stock of traditions is more or less common to all the tribes of Eskimo. Dr. Rink's studies (and no one has investigated the subject of Innuit traditions more thoroughly or with greater success) lead him to the following conclusions:

"I. That the principal stock of traditions were not invented, from time to time, but originated in the stage of their migrations while they were making the great step, from habits of life which had matured inland, to those rendered necessary by an occupation of the coast. At this same period, the national development was going on in other branches of culture. The traditions subsequently springing up are more or less composed of elements taken from the older stories, and have only had a comparatively temporary existence.

"II. That the real historical events upon which some of the principal of the oldest tales are founded consisted of wars conducted against the same hostile nations, or of journeys to the same distant countries; and that the original tales were subsequently localized, the present narrators each pretending that the events took place in the country in which they now reside, as for instance in Greenland, or even in special districts of it. By this means, it has come to pass that the men and animals of the original tales, which are wanting in the several localities in which the tribes have now settled, have been converted into supernatural beings, many of whom are now supposed to be occupying the unknown regions in the interior of Greenland."

I may add that the old tale of the half-human, half-supernatural beings which inhabit the interior is also common to the Aleuts, who call these

beings Veygali or Vaygeli; while it is hardly within the range of possibility that any living beings could ever have subsisted or existed in the rugged and contracted area which forms the interior of even the largest of the Aleutian Islands.

Now as to the facts on which Mr. Markham bases his hypothesis; they are, when confirmed by consulting original authorities, about as follows: That there are numerous traces of inhabitants on the north shore of Asia and the archipelago in the Polar Sea north of America, where no people now live; that there were once numerous tribes in Eastern Siberia no longer existing; that Wrangell mentions that the Omoki (Sabine's ed., p. 187), a "nation" possessing "a certain degree of civilization, and acquainted with the use of iron before the arrival of the Russians"; "left the banks of the Kolyma in two large divisions with their reindeer," probably turning "to the west along the Polar Sea", numerous yourts still existing "near the mouth of the Indigirka", though no one remembers any settlement there, and the place "is still called Omokskoia Yourtovicha". He mentions a tradition that they went northward, driven by the small-pox and other contagious diseases brought by Russians, and also a tradition that about two hundred years ago fifteen canoe-loads of Onkilon (Asiatic Innuit), in consequence of some feuds with the Chukchi, fled to Wrangell's Land, and were perhaps followed by one Chukchi family; also that the Innuit invasion of Greenland in the fourteenth century proceeded from the north, and the Innuit tribe of "Arctic Highlanders" still live in North Greenland, separated by some distance from any other Innuit tribe.

All these facts can be explained without Mr. Markham's hypothesis, which stretches them beyond their endurance, and contains statements and inferences not justified by the text of the works he refers to. This will readily be seen by consulting the notes I have appended to the extracts I have quoted from his paper.

Certainly, emigration caused, according to Wrangell, in the seventeenth century, by the advent of the Russians, could not have produced an invasion of Greenland three hundred years previously, and there are no traditions recorded of any earlier exodus from Eastern Siberia on which to base an

hypothesis, though I would not be understood as asserting that such did not occur.

Certainly, the homogeneity of the Innuit stock in traditions, habits, and language is too great to have resulted from the modification in a few centuries of an incongruous horde of Mongols, Scythians, and Chukchi.

We have no knowledge of the Arctic Sea to justify us in asserting that there is a bridge of ice and land, even in winter, between Wrangell's Land and the Parry Archipelago, a distance of a thousand miles, in which no land is known to exist, and in some parts of which deep water and strong currents, which we know to be there, would put a barrier of open water across the desert of a thousand miles of broken ice.

The occupation of the Aleutian Islands by human beings, in all probability the ancestors of the present Aleuts, is, I think, shown by Part II of this paper to be of very ancient date. This is still further confirmed by the modifications in their language, which, though evidently of Innuit stock, has become greatly differentiated from the other Innuit dialects. For instance, the Aleuts can count up to two thousand by the decimal system, according to Veniaminoff, while their nearest neighbors, the Kaniagmut, can only count up to two hundred. The words, too, with few exceptions, are quite different in the two dialects, while all the other Innuit tribes have many words in common. It is noteworthy, too, that the tribes who have pressed upon the Innuit people of the northwest coast have traditions of origin to the southeast, as, for instance, the T'linkets, who profess to have come from the Nasse River region.

My own impression agrees with that of Dr. Rink that the Innuit were once inhabitants of the interior of America; that they were forced to the west and north by the pressure of tribes of Indians from the south; that they spread into the Aleutian region and northwest coast generally, and possibly simultaneously to the north; that their journeying was originally tentative, and that they finally settled in those regions which afforded them subsistence, perhaps after passing through the greater portion of Arctic America, leaving their traces as they went in many places unfit for permanent settlement; that after the more inviting regions were occupied, the pressure from Indians and still unsatisfied tribes of their own stock, induced

still further emigration, and finally peopled Greenland and the shores of Northeastern Siberia; but that these latter movements were, on the whole, much more modern, and more local than the original exodus, and took place after the race characteristics and language were tolerably well matured. It is also not improbable that the earlier Innuit built their iglu always of stone, a habit probably formed in a region where intense cold did not render this mode of construction undesirable.

Mr. Markham says that the American Eskimo "never go from their own hunting range for any distance to the inhospitable north"; but during the voyage of the Polaris, Dr. Bessels saw, among the Arctic Highlanders, a couple of people who had made their way there from Cape Searle, Cumberland Island, a northward journey of some thirteen hundred miles. Is it strange that the American Orarian should have followed where the peculiarly American musk-ox and lemming led the way? It is probable that when our knowledge of the habits of these people shall be enlarged we shall find that such journeys are, even now, not rare. The point where the Eskimo are accustomed to cross into Greenland, Dr. Bessels informs me is at Cape Isabella.

As to the Asiatic Innuit, Onkilon, or Tuski, which have so singularly served as a starting-point for many ethnologists and theorists in their delineations of the origin of the Innuit, I published, in 1870,* an account derived from one of themselves, which may fitly find a place here.

At Plover Bay, Eastern Siberia, I was informed by Nokum, a very intelligent Tuski (Asiatic Innuit), who spoke English, that the inhabitants of the country were of two kinds, "deer-men" (*i. e.*, true Chukchis or people allied to the Koraks), and "bowhead-men" (Tuski or Orarians, who hunt the Arctic "bowhead" whale). The "deer-men" were the original inhabitants, and the "bowhead-men", to which class he belonged, had come, long ago, from the islands (the Diomedes) to the northeast. He said the reason why they came was that there was war between them and the people who wore labrets (the Okee-ogmut Innuit). The latter proved the stronger, and the former were obliged to come to the country of the "deer-men". The latter allowed the "bowhead-men" to settle on the barren rocky coast,

**Alaska and its Resources*, Boston, 1870, p. 375.

and formed an offensive and defensive alliance with them against the invaders from the eastward. On interrogating one of the Chukchi, or deer-men, who visited the vessel, he stated that the above was similar to the Chukchi tradition.

Noticing, in Emma Harbor, and many other places, the remains of stone yourts or houses, similar to the wooden ones of Norton Sound, and like them half-subterranean, I asked Nokum who made them. He replied that that was the kind of house which his people lived in very long ago, so long that his grandfather only knew of it by tradition; but wood being scarce (and the stone proving to make very cold houses), they had adopted a mode of building their habitations which was like that practiced by the "deer-men" and much better adapted to the climate of the country.

While I give little weight to the localizing and the stories of individuals, which may be found in the traditions of savages, yet in a general way this accords so well with the circumstances, independent of the tradition, that I consider it as probably founded on truth. It should be borne in mind that the Chukchis do not intermarry with the Innuit, and speak a totally different language, apparently allied to, if not identical with, that of the Koraks. Their complexion is darker and redder, and their noses more nearly aquiline, or even Roman, than in the Innuit I have observed. They are taller, thinner, and more reserved in demeanor. Some impoverished bands of Chukchis, having lost their reindeer, have been obliged to take to the Innuit mode of life for a subsistence. This, and the common use of the trading jargon, containing words of both languages, as well as corrupted English and Hawaiian words, has led to the greatest linguistic confusion in regard to these people.

In support of the above tradition, it may be noted that in 1648, when Simeon Deshneff sailed through Bering Strait from the north, he found natives wearing labrets who were at war with the Tuski. This report was confirmed by Shestakoff in 1730, and more fully in 1711 by Peter Popoff, who had been sent to collect tribute from the Chukchis. At the time of his visit, the Tuski were living "in immovable huts, which they dig in the ground". He found among the Tuski ten islanders, prisoners of war, who wore labrets.

Sauer, in his journey from St. Lawrence Bay to the Kolyma River, saw Tuski still living in the ancient underground houses, which were built of driftwood. According to later travelers, and from the best information accessible, these huts are now entirely abandoned, and have formed subjects for speculation in most works relating to the region. From information, derived principally from masters of vessels in the whale-fishery, I conclude that at present the Asiatic Innuit range from Koliuchin Bay to the eastward and south to Anadyr Gulf. At the last-mentioned place, a party of them plundered the hut of the International Telegraph explorers during their absence in the spring of 1866. I have a portrait of a couple of them, taken from life, at the mouth of the Anadyr River, by the artist of the exploring party. Subsequently the robbery of the hut occurred, and one of them, mistaking a bottle of liniment for liquor, drank it, and passed to those regions where liniment is unnecessary. After this the explorers saw no more of them.

The Innuit are everywhere at a standstill or diminishing. To the reflux of the great wave of emigration, which no doubt took place at a very early period, we may owe the numerous deserted huts reported by all explorers on the north coasts of Asia, as far east as the mouth of the Indigirka. At one time, I thought the migration to Asia had taken place within a few centuries, but subsequent study and reflection has convinced me that this could not have been the case. No doubt successive parties crossed at different times, and some of these may have been comparatively modern.

With regard to the disappearance of the Siberian tribes, of which Mr. Markham makes so much, I think we shall not be far wrong in accepting the views of Wrangell, that they were carried away chiefly by famine, internecine strife, and the contagious diseases introduced by the Russians. If the tradition be true that some of them departed for Wrangell's Land, it is not improbable that they chose that course rather than that to the eastward across the Straits, because the pressure of the invading Innuit interposed an effectual barrier against their progress in the latter direction.

Whether the views I have expressed be considered as well founded or not, it seems to me that they are on the side of probability; and if my remarks shall be the means of inviting attention to the region of which I

have spoken, and stimulating actual investigation of the facts in the field, a sufficiently satisfactory end will have been attained.

The reports of the last few years as to the condition of the ice north of Bering Strait have been so favorable for explorations, and the ethnological and geographical points to be settled by such investigations are of such deep interest, that the apathy which has prevailed among explorers is surprising. It would seem as if no part of the Arctic region offered so many inducements for investigation as this, and certainly nowhere would exploration be attended with less risk to life and danger to the vessels, or more interesting results for the explorer.

DEPARTMENT OF THE INTERIOR.
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION.
J. W. POWELL, GEOLOGIST IN CHARGE.

APPENDIX TO

PART I.

LINGUISTICS.

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NOTES ON THE NATIVES OF ALASKA.

(Communicated to the late George Gibbs, M. D., in 1862.)

By His Excellency J. Furuhelm,
Late Governor of the Russian-American Colonies.

The customs of the different tribes inhabiting the coast from Puget Sound to Mount Saint Elias, as well as the islands known as the Prince of Wales and King George Archipelagos, resemble each other very much. These tribes are collectively called by the Russians "Kalosh", or "Kalūshia", the origin of which is now unknown. Generally, it is derived from Kalūshka, which is the name of a wooden ornament usually worn by Kalosh women in the under lip. The Kalosh call themselves "T'linkit"—*man*, to which word they add *antūkwan*, *i. e.*, *an*, village; *tūkwan*, common—that is, man living everywhere, or man belonging to all villages. Besides this general appellation, they also call themselves by the name of the village in which they live; so, for instance, the Sitka Kaloshes would call themselves *Sitka-kwan.*

The name Eskimo is given by Russian authorities only to those natives who inhabit the peninsula of Aliaska and the coast-line farther north, though it is evident that the Aleuts ought to be included in the list.

A FEW WORDS ON THE SITKA, PROPERLY CALLED THE SITKA-KWAN DIALECT OF THE T'LINKIT LANGUAGE.

There are more than thirty letters in this language, if every sound were designated by a separate letter. It has the same number of parts of speech as every European language, except the articles, for instance, *t'lin'kit*, a man; *t'lizin'*, strong; *tshalmnak*, one; *hat*, I; *stakhani'*, do (imperative); *ūtūzini*, done; *geke'*, well; *tshitah*, of, from; *ūsh*, if; *a'h*, exclamation.

Most of the root-words are monosyllables, but are usually united with

one another, as, for example, *katshin*, an arm; here the word *'ka* means a man; *tshin*, a paw; *tūgitgat'i'*, pregnant; here the word *tū* means him or her, *kit*, belly, *gat*, child, and *a*, is. There are two numbers, singular and plural. There are only two cases, nominatives and instrumental, for instance, *te*, a stone, of, from a stone, to a stone, and *tet'ch*, by a stone; *tek*, stones and so forth, *tekich*, by stones; *in'*, water, &c.; *i'ntch*, by water; *i'nh*, waters; *i'nhtch*, by waters. The plural is generally formed by adding the letters *kh* or *kh-kh*, and sometimes also *ass*, *i*, *hi*, or *khū*, to a substantive.

The instrumental case is formed by adding the letters *tsh*; for instance, nominative, *ass*, a tree; instrumental, *asstsh*, by a tree; plural, nominative, *ish*, and instrumental, *assktsh*.

Adjective nouns are not declined, but have three degrees of comparison.

The comparative is formed by adding to the positive the word *aganak*, which means greater, much, more, or past; examples, *iekhe*, good; *aganakh-iekhe*, better; *t'lekliūshke*, bad; *aganakh-t'lekliūshke*, worse.

The comparative, if in the negative, is formed by adding the word *akin*, backward.

The superlative is formed by adding the word *iūtchiganakh*, which means greater than both; examples, *iūtchiganakh iekhe*, the best one. The superlative, if in the negative, is formed by adding the word *ushkintiti*, less.

The method of counting is not founded on the decimal system, but on the first five numbers.

The cardinal numbers are:

[illegible],	1.	ishinkatlekh,	11.	tleka-hatshinkhat,	30.
[illegible],	2.	ishinkhateh,	12.	natz'kekha,	60.
[illegible],	3.	ishinkat'-kanatzk,	13.	natzkeka-katshinkhat,	70.
[illegible],	4.	ishinkat-katahun',	14.	tahunkha,	80.
[illegible],	5.	ishinkat-kaketshin',	15.	tatshka',	40.
[illegible],	6.	ishinkat-katletūshū',	16.	tatshka-katshinkhat,'	50.
[illegible],	7.	ishinkat-katahatūshū',	17.	tahunkha'-katshinkhat,	90.
[illegible],	8.	ishinkatkanetz-katūshū,	18.	kitshinkha,	100.
[illegible],	9.	ishinkat'-katūshūk',	19.	chinkatkha',	200.
[illegible],	10.	tleka,	20.		

If they wish to count beyond two hundred, they must say two hundred and one hundred to it, or twice two hundred, &c.

Ordinals are the following:

talle'nah,	single,	tletūshūa',	sixth,
shūkū',	first,	tahatūshūa',	seventh,
taha',	second,	netz-katūshūa',	eighth,
natzka',	third,	kūshūka',	ninth,
tahūna',	fourth,	tshinkata',	tenth, &c.
kitshina',	fifth,		

Adverbial numbers are formed by adding *ta'in'*: examples, *chatleta'in'*, once; *tahta'in'*, twice, &c.

Personal pronouns are of two species:

I, *hat* and *hatsh.*
thou, *ūa'e*, *ūe*, and *ūetsh.*
he, *ū*, *i*, and *ūtsh.*
we, *ūan'* and *ūantsh'.*
you, *iūan'* or *iūantsh.*
they, *ass* / *ūtaass'* } or { *asstsh.* / *ūtaasstsh'.*

The former are used with passive and neuter verbs, for instance: *hat'ūaa*, I will; *hatūnni*, I became; *ūa'e ūkuka'ni*, thou wilt become; *ū eshtatani*, he has become.

The latter personal pronouns are used with active verbs, for instance: *hatsh etahani*, I do; *netsh egisini*, thou dost; *ūtsh ekūhseani*, he will do.

Possessive pronouns being also of two sorts, are always used in combination with a substantive. They are: *ah*, my; *ig* or *i*, thy; *tū*, his; *a*, our; *i*, your; *asstū*, their. For instance: *ahish*, my father; *igish*, thy father; *tūish*, his father; *a-ish*, our father; *i-ish*, your father; *asstūsh*, their father, &c.

The second sort of possessive pronouns are: *ahagi*, mine; *iagi*, thine; *tūagi*, his; *aagi*, our; *a-etūagi*, their. For instance: *ahagi ahish*, my father; *iagi igish*, thy father; *tūagi tūish*, his father, &c.

The verbs are active and passive, and have three persons. The conjugation in persons is effected by changing the middle syllable or beginning

of verbs. Examples: *hatsh chūsini*, I did; *uétsh egisini*, thou didst; *utsh c-ūsini*, he did.

The letter *h* shows the first person singular; *i* or *g* indicates the second person. The omission of the above-named letters is also a sign of the third person singular, and the addition of *s* shows the third person plural.

Moods are three, indicative, subjunctive, imperative; and there is also a participial form. Examples: *hatsh hatliashet'*, I hold; *u-etsh itliashetin*, thou heldest; *hatsh enkusianigin*, I do (subjunctive); *enashūi*, do (imperative); *ctini*, doing (participle). There is no true infinitive, but the participle is often so understood.

Tenses are six:

Present,	*etahani*,	I do.
Imperfect,	*etahanegin*,	I did.
Perfect,	*chūsini*,	I have done.
Pluperfect,	*ehūsinigin*,	I had done.
First future,	*ekukasiani*	I shall do.
Second future,	*enkūsini*	I shall have done.

Present tense has no definite terminations.

Imperfect is formed by adding the syllable *egin* or *gin* to the present. All past tenses are generally characterized by the termination *in*, which does not assume any modification in the second or third person, either singular or plural.

The future tenses have no definite terminations either; but sometimes the syllable *ku* or *kuk* or the letter *n* in the beginning of the verb denotes the future tense.

EXAMPLES OF MODIFICATIONS OF VERBS.

hatsh ctahani',	I do.	*hatsh etahane'gan*,	I did.
ū-ctsh estagini',	thou dost.	*ū-etsh etaine'gin*,	thou didst.
ū-tsh stani,	he does.	*ū-tsh etane'gin*,	he did.
ū-antsh' ctatūni,	we do.	*ū-a'ntsh ctagane'gin*,	we did.
i-ū-antsh etagini,	you do.	*iū-a'ntsh etagine'gin*,	you did.
astsh csatani,	they do.	*astsh esitane'gin*,	they did.

Henahgati tlinkatanitūkwū ashakun, with all men one God (supernatural being).

A FEW WORDS ON THE LANGUAGE OF THE ALEUTS OF UNALASHKA.

The language has fifteen letters: *a* (Latin), *g* (as in Gabriel), *d*, *i* (Latin *i*), *k*, *kh*, *l*, *m*, *n*, *ng*, *s*, *t*, *u* (Latin *ū*), *h*, *tsh*.

It has no articles. Numbers are three: singular, dual, and plural.

Chief cases are three: nominative, dative, and prepositional, which is also possessive. They are divided into indefinite, possessive, and personal-instrumental cases, so that each substantive noun may have thirty-two different terminations.

Possessive cases are those which contain a possessive pronoun joined to a noun; as, for instance, *adakh*, father, is the indefinite nominative case, and *adang*, my father, *adan'*, thy father, *adan'ing*, my fathers, &c., are possessive nominative cases.

The latter are divided into unipersonal, polypersonal, and impersonal.

Personal-instrumental cases are used when the impersonal pronoun *one's* is used in the instrumental case, for example, *by one's arm*.

Adjective pronouns have three degrees.

Numerals extend to 10,000 and more. Verbs have numbers, persons, moods, tenses, voices, forms, and conjugations.

A verb is the most variable word of this language, so that it assumes more than 800 different terminations, or variations, in the active voice alone. Nay, the verbs are often combined with other words, as, for instance, with *siga*, perfectly, completely; *ta*, more than once; *sigasiada*, very much; *tasiada*, exceedingly, and so forth; so that in this way one and the same verb, *kamgelik*, to pray (to say one's prayers), assumes more than forty different meanings. *kamgasigalik*, to pray fervently; *kamgasigatalik*, to pray fervently and many times; *kamgasigasiadalik*, to pray very fervently; *kamgasigatasiadalik*, to pray very fervently and many times; *kamgasigatasiadatalik*, to pray with the utmost fervor and many times, &c. The verb *to kill*, in the imperative mood, may be expressed by *ashasa'gana'n*, *ashasa'ganakthin*, *ashalaga'da*, *ashalagadakagan*, *ashada-uluik*, &c.

The third person is of two sorts in some tenses; for instance, "they take" is *sūkung'*, or *sukūm'ang'*.

Moods are the following: indicative, subjunctive, substantive, obligatory, and imperative. The participle, sometimes called the infinitive, has all numbers and all persons. Chief tenses are six, present, two past tenses, and three future.

The degrees of verbs are formed by inserting the words *diga*, *siaga*, &c., as aforesaid.

Voices are three, active, neuter, and passive.

The gerund has three tenses, present, past, and future; three persons; three numbers; and two moods, indicative and subjunctive.

The participle has every tense, three numbers, and all cases; it can both be conjugated and declined. Several adverbs and almost all prepositions have numbers.

In long clauses, the verb is placed at the end. The peculiarities, or rather defects, of this language consist in—

1. The want of substantive verbs, so that, instead of "reading is useful", you must say "he who reads is thereby improved"; and

2. In the want of abstract nouns, verbs, and adverbs, as, for example, *to sanctify*, *to reason*, *to bless*, *the blessing*, *reasonably*, &c.

They have no word for "to suffer" and "to forgive".

The Aleut language contains two chief dialects, Unalashkan and Atkan. The last is divided into two branches.

The difference between the Unalashkan and Atkan dialects chiefly consists in the different ways of forming the plural of nouns, the first by adding *ng*, the latter by adding *s* or *sh;* as, for instance, the Unalashka Aleuts say *tanging* (islands) and the natives of Atka *tangis*.

Diminutive words of the former language terminate in *dak;* those of the latter language in *kutshak*.

TERMS OF RELATIONSHIP USED BY THE INNUIT: A SERIES OBTAINED FROM NATIVES OF CUMBERLAND INLET.

By W. H. Dall.

My great-grandparent (either sex, said by either sex),	shee-lŭl′-ai-yā.
My grandparent (of either sex, said by male),	ee′-tū-ah.
My grandparent (of either sex, said by female),	sū′-kee-yŭh.
My father (said by son or daughter),	ātā′-tū-gŭh.
My mother (said by son or daughter),	ānān′-nū-gŭh.
My father's brother (said by male),	ŭk′-ŭgŭh.
My mother's brother (said by male),	ŭng′-ŭgŭh.
My father's sister (said by male),	ŭt′-chū-gŭh.
My mother's sister (said by male),	ŭt′-chū-gŭh.
My father's brother (said by female),	ŭk′-ŭgŭh.
My father's sister (said by female),	ai′-yŭgŭh.
My mother's brother (said by female),	ŭng′-ŭgŭh.
My mother's sister (said by female),	ai′-yŭguh.
My father's brother's wife (said by male), .	ai′-ya.
My mother's brother's wife (said by male),	ai′-ya.
My father's brother's wife (said by female),	ūk′-wāgā.
My mother's brother's wife (said by female),	ūk′-wāgā.
My father's sister's husband (by male),	ing'-au-gwā.
My mother's sister's husband (by male),	ing'-au-gwā.
My father's sister's husband (by female),	ai′-ya.
My mother's sister's husband (by female),	ai′-ya.
My father's brother's son (said by male),	eetl'-lūa.
My mother's brother's son (said by male),	eetl'-lūa.

My father's sister's son (said by male),	ecth'-lūa.
My mother's sister's son (said by male),	ecth'-lūa.
My father's brother's son (said by female),	eel-yū'gā.
My mother's brother's son (said by female),	eel-yū'gā.
My father's sister's son (said by female),	eel-yū'gā.
My mother's sister's son (said by female),	eel-yū'gā.
My father's brother's daughter (said by male),	ū-ū-rū'-gā.
My mother's brother's daughter (said by male),	ū-ū-rū'-gā.
My father's sister's daughter (said by male),	ū-ū-rū-gā.
My mother's sister's daughter (said by male),	ū-ū-rū-gā.
My father's brother's daughter (said by female),	il-yū'-gā.
My mother's brother's daughter (said by female),	il-yū'-gā.
My father's sister's daughter (said by female),	il-yū'-gā.
My mother's sister's daughter (said by female),	il-yu'-ga.
My elder sister (said by male or female),	ang'-ai'-yūga.
My younger sister (said by male or female),	nū'kwāgā.
My elder brother (said by male or female),	ūnee'-yŭh.
My younger brother (said by male or female),	kai-tŭng-ū'-ta.
My brother's wife (said by male),	ning'-ā'-hū-gā.
My brother's wife (said by female),	ūkū'-āgā.
My sister's husband (said by male),	shŭkee'-ŭgā.
My sister's husband (said by female),	shŭkee'-ŭgā.
My brother's wife's brother,	For these there does not appear to be any specific term.
My brother's wife's sister,	
My sister's husband's brother,	
My sister's husband's sister,	
My son's wife's brother,	
My son's wife's sister,	
My daughter's husband's brother,	
My daughter's husband's sister,	
My son (elder or younger, said by male or female),	yŭh-gŭn'ŭghŭh.
My daughter (elder or younger, said by male or female),	pŭn'ee-gŭh.
My son's wife (said by male or female),	ū-kū-ā'-gŭh.

My son's child (either sex, by male or female),	yŭng-ū′-tāghā.
A person not of the family (a stranger),	shau-ā.

Relatives by marriage.

My daughter's husband (said by either parent),	ning′auk′shau-ā.
My daughter's husband's father (said by either parent),	ŭng'ū′tikshau-ā.
My daughter's husband's brother or sister (said by either parent),	ŭng'ū′takshau-ā.
My daughter's husband's son by another marriage (said by either parent),	ilŭk′-shau-ā.

Some of the peculiarities of these terms of relationship are, that the form of the term appears to depend in some cases more on the sex of the speaker than on that of the person to whom the term refers; and also that the relations instituted by marriage of a son appear to result in constituting the wife's connections, so far as they are specifically named, as a part of the husband's family, while the relations instituted by the marriage of a daughter are distinguished by the suffix of *shau-ā*, indicating literally that they are strangers, or do not belong to the family proper.

These terms, or rather the relations of the various terms, are probably the same throughout the Innūit stock, which is my excuse for introducing them here.

They were obtained from a native and his wife, well known in the United States as having made part of the company on board the Polaris, and both of whom spoke English with tolerable facility. The same terms were taken down repeatedly on several occasions, compared and corrected three times, and great care taken that they should be as free from errors as the circumstances would permit. Nevertheless, some misapprehensions may have crept in, for which the indulgence of the student is requested. This will be readily granted by those who have had personal experience in such difficult and tedious attempts with aboriginal languages.

VOCABULARIES.

I.

1.—*Vocabulary of the Yak'ūtat,*

A tribe of the T'linkit Nation (living between Port Mulgrave, Alaska, and Cape Spencer), obtained from His Excellency J. Furuhelm, governor of the Russian Possessions in America, by George Gibbs.

2.—*Vocabulary of the Takū-kwan,*

A clan of the T'linkit Nation (occupying Takū Inlet, Alaska), obtained from Dr. Tolmie, of the Hudson Bay Company, by George Gibbs.

3.—*Vocabulary of the Skat-kwan,*

A clan of the T'linkit Nation (Alaska), obtained from a half-breed at Port Townshend, Washington Territory, in May, 1857, by George Gibbs.

NOTE.—The within vocabulary, a dialect of the T'linkit or Stikine, was obtained at Port Townshend, June, 1857, from Henry Barker, a half-breed, said to be the son of an American shipmaster. He gave the name Skat-kwan as that of his clan, or *kwan.* According to him, the Sit-ka-kwan and Tan-ta-kwan (Tongas) both speak the same. He was much less intelligent than Ozier, the T'simsian' half-breed, but the vocabulary is believed to be reliable.—G. G.

4.—*Vocabulary of the Stakhin'-kwan,*

A clan of the T'linkit Nation (living on the coast of Alaska, near the Stikine River), obtained from Captain Dodd, of the Hudson Bay Company, at Victoria, Vancouver Island, in May, 1857, by George Gibbs.

NOTE.—This, I am informed, is reliable, and, indeed, making allowance for difference in spelling, nearly coincides in the same words with that obtained by me from Barker. It extends very considerably the means of comparison afforded by that, and is therefore retained.—G. G.

5.—*Vocabulary of the Sit'-ka-kwan,*

A clan of the T'linkit Nation (inhabiting the Baranoff Archipelago, Alaska), obtained at Sitka, Alaska, in 1870, by Lieutenant E. de Meulen, United States Army, communicated by W. H. Dall.

VOCABULARIES.

English.	Yak'ūtat.	Tah'-kū-kwan.	Skat'-kwan.	Stakhin'-kwan.	Sit'-ka-kwan.
Man	lilia	ka	kah	kah; (man slave) kakūsh	kha.
Woman	imata	sha-wut	shah'-wat	sha-wut; (woman slave) sha-wut-kūsh.	sha.
Boy			ye-te'ku	a-kūts-kū-kah; (watchman) itikhl'eh.	gama-k'natskū.
Girl	kelikūtzkūki		sha-ket'-sko	shaa kūtskū	shat'ka-kūntsku'.
Infant	tzatlkhianak		te-kwūn-neh'-yeh		gat.
Father my (said by son).		ish	ish	ee-eesh	ak'ish.
Father my (said by daughter).					ak'ish.
Mother my (said by son).		at-tlhee	at-leh'	ee-tlah	ak'tlia'.
Mother my (said by daughter).					ak'tlia'.
Husband	sekha		a-ho'h		akh'kukh.
Wife	siet		akh-shet		akh'shat.
Son my (said by father)	siash	yi-tik	akh-heh-yeet	ee-yeet	ak'git.
Son my (said by mother).					ak'git.
Daughter my (said by father).	khetzkisaha	sik	ha-see'	ee-see	ak'si.
Daughter my (said by mother).					ak'si.
Brother (elder)	sekavah		a-honeh'		ak'-ūn'khū.
Brother (younger)	setakheh		akh-keek	ee-keek	ak'khikh.
Sister (elder)	chaakhi		akh-klakh'	ee-tlak	ak'-ill-yakh'.
Sister (younger)	setakheh		akh-keek		akh-kikh.
Indians, people	tahūiū		t'lin-kit		t'linkitk.

Head	sishag	kūsha-ghi	kah-sha-i	(my) ka-sha-gi	k'as'ha.
Hair	nell	shūgh-a-ghū	shūkh-ha-ū	sha-ka-ūgh	k'ash'akhanū.
Face	khveta		tū-yūkh	(my) ka'-ga	k'a'ga.
Forehead	iuta		tū-kahkh		k'a'kakh.
Ear	khakhikh	ka-gūk	tū-kūkh	(my) ka-kūk	k'a'kūk.
Eye	khūliah	ka-waak	to-wahk'	(my) ka-wauk	k'a vakh.
Nose	khaneskh	kaal-thlo	tūt-hloh'	(my) ka-stlen	k'al'iū.
Mouth	khūsat	kū-ki	tūk-heh'	(my) ka-kai	k'a'kheh.
Tongue	khaleth	kal-thlūt	tūt-tūt'	(my) ka-tlūt	kat'lyūt.
Teeth		ka-ogh	ka-och'	(my) ka-ough	ka'ıkh.
Beard	inel		kah-ka-tats-ai		kak'atatsagi.
Neck			kahl-dukh'	(my) ka-saie (throat)	kai'yatik.
Arm	kaiekhahtz		kah-chín	(my, above elbow) ka-kik; (below elbow) ka-chin.	k'at'shin.
Chest					kah'letka.
Hand		ka-chin	tūt-lehk'	ka-chin	kat'shink.
Fingers	khaiatzkhū	ka-tliūk	tūt-lehk'	(my) ka-klek	katliki.
Little finger				(my) ka-wūn-ka-chūt	
Thumb				(my) ka-kūsh	tlik'tlen.
Nails	yakasha		kah-hah'-kw		ka'khakwi.
Wrist				ka-chi-kak	
Breast				ka-keet	
Body	khakhet		kah-gu-sū '	ka-tūk	ka'shaki.
Belly				ka-wūh	ka'yūvū.
Back				ka-tich	
Thigh				ka-katz	
Knee				ka-kail-sha	
Ankle				ka-kau-shitl'	
Female breasts					ka'hbetge.
Feet		ka-kvas			
Leg	khakhash		kah-kohs'	ka-kūtez	ka'kūs.
Foot			kah-kohs'	ka-kūs	ka'kū-k.

English	Yakutat	Tlingit [illegible]	Stikine [illegible]	Cranberry [illegible]	Sitka [illegible]
Toes	yakhatztakh'		kah-kahs-tlehk	ka-ka-klah	ka-katstlikt
Skin				ta-ka	
Grease				yo-nah-sah	
Bone	sah		sahk		kat-sakh.
Heart	athatlkh		teh-ak'h		ka'tek.
Blood	tawl	aheh	aheh		ka'shegi
Town, village	chi-ishk				an.
Chief	khûmahit		an-kau-a		an-ka'vû or an-tsa'ti.
Warrior	takhûlha				ge'kaka.
Friend	senahiana		heh-a-kau-a; (enemy) hah		ak'ga'karu.
House.	yat	heht	het	hit	it
Kettle	yakhûtakhvat		at-eh'-wût	nasah; (dish) kiasie	kvalth.
Pot				kû-kwah; kû-ka'	
Bow	takhl		sûkhs		i-i'-eltekhi.
Arrow	takl (?)		cho-net'		tahûnet'.
Ax, hatchet	nakhatakhal	shilä-hoh-hä-heht	sno-hai'-ia	sai-au-kwi	sha'nakhûagi.
Ax-handle.				shimawey, sûghty	
Knife	zahl	thleh-ta	klee-tah'	klitah	li'ta.
Large knife				kw-it-hla	
Canoe	ahk		yakw (generic); yakw-tlen (the large sea-canoe).		autay'akû.
Shoes (moccasins)	siph	teelh	et-hûs'-te-teehl		till'.
Pipe	liataiahkhatal		sûk-ta-ket'	sik-ta-keht	tisklaket.
Tobacco	khaiatl		kûntsh	kûnge; (leaf) katûn-nae; (head) kae-kah-ûgh.	k'antsh.
Blanket				kash-hau; (green do.) tentle.	
Duffle				tentle (blue); kentle (red).	

Baize				tentle (green); kantle (red).	
Shirts				kanka-tuniah (baize); kelkatz katuniah (cotton).	
Cotton cloth				sissah	
Gun				ūna	
Pistol				ūna kŭtlagi	
Powder				atū kani	
Shot				ūnatakwini	
Ball				ūnakateyeh	
Flints				unakatahi	
Fish-hook				i-aich; (small line) seekh-kwith-lissa.	
Beads				ka-hūt	
File				kat-tah	
Vermilion				hakugh	
Strouds				kantle (red); kattl (blue).	
Belt				kanse-ieh	
Rings				kluk kaki-es	
Trap				kiskata	
Buttons				elkanakh kiakiūt (brass); kūnaka kiakiūt (pearl).	
Looking-glass				tenaug-a tin	
Gimlet				djūchlkū	
Keg *or* barrel				weeshta-hai	
Coat *or* capōte				kinaut	
Rice				kūh	
Molasses				klenohktehaul	
A fathom				wat	
Sky	haathalk	'haatz	kohs		kŭts.
Sun	khatakal	'ka-kan	kŭk-kan'	kakan	k'akan.
Moon	takhnakhah	tees	tiss	tiss	tiss.
Star	nakhtanah	kwŭt-ha-na-ha	kŭt-wan-hah'	kŭt-kanaha	kŭtkhana-ah'.

Vocabularies—Continued.

English.	Yak'ūtat.	Tah'-kū-kwan.	Skat'-kwan.	Stakhin'-kwan.	Sit'-ka-kwan.
Day	yakha	ke-ū	keh'-akh	ieh-kee'; (fine day) ka-kan-katan.	i-ek'ig.
Light	yakhaa		keh-wa-ah'		
Darkness	khalhetltiūtū		kautsh-kett'		
Morning	itetlia		tso-taht'		tsu'-tat.
Evening	hatltū		han'-na	khanna	kha'na.
Spring	ittekhū		tah'-kwi-teh		ta'ku-iti.
Summer	yisitū		kwŭt-tan	taw-kee-tay	ku'tan.
Autumn	yisetgū		yes		yes.
Winter	ittetle		tahkū	takeh	tak-u.
Wind	kiūi		oh'w-cha: hon (N. W. wind); tak-teh-oh'w-cha (S. wind).	khaet-cha	killtsha'.
Night	hatl	taat	taht	taal-ka-ū.	tat.
Thunder	titzl		heh'tl		khetl.
Lightning			heht-leht-lek-kw'w		khetl.
Rain	yatasaial	si-im	see'wh	se-ū	si-ū.
Snow	kaltū	tlait	kleht	kleht	tlett.
Hail			kut-tus'		
Fire	takhak	kŭn	k'han	khan	khan.
Water	kia	hain	hehn	hain	inn.
Smoke				teak	
Ice	titz		teekh		tikh.
Earth, land	tzatlkh	tlit-tik	klatk		tliak'-ū.
Sea	kaialiaga		teh-ki'		gak'ak.
Far					nali'c.
River	tehalin	hain-a-ta-ghi	heen-kŭn-na-tah'		ka'natagi-in.
Lake	v'va		heen-klen'		aka.
Valley	isalliakl				shatshk.

Prairie					l'kŭt'shikhavūgeh'
Hill, mountain	tliansha		shah	shah	(hill) kŭtsh; (mountain) sh-sha.
Island	tzakŭtzhū		kat'h	khahe; ("Admiralty Island") kha-na-kah.	gat-te.
Stone, rock	tsha	teh	tekh		t'te.
Salt	tia		e'htl		etl.
Iron	l'litz	hain-a-ta-ghi	kai-yes'.	kiyehs	kiets.
Forest					ass.
Tree	takhi	aas	ahss		
Wood (firewood)	liss			aass	tlio'rū.
Leaf	shavtaltal		kai-an-he		ka'gani.
Bark	khatl		klohn	tea	liŭn' *or* tig.
Grass	tleh		sohkw		tshŋ'kann.
Pine (fir)	tle-ill		ah-set'-ke; (cedar) klakh		tlai-all'.
Flesh, meat	kūtze	tleing	klee		tl'leg.
Dog	hava	kehtl'	kehtl	kehtl	ketl.
Bear	tziū (black); liha (brown).	tzeek	seek (black); hūts (grizzly).	seek	khūts (?).
Wolf	vatzih (?)		kūtsh	kūdsh	k'ūtsh.
Deer	natlhgeh		koh-kau'	kūakan	kū'vakan.
Elk	takhū-akhaaheh		wūt-zekh'	tiskh	
Sea-otter		se-gi-eh-di.	s'keh'-teh	sikaiti	tsiketi.
Beaver	khūhashk		yohw-cha	yūghts	
Land-otter				kŭsta	
Seal				cha	
Martin				kūkh	
Mink				nohr-ekan-neh	
Fox				nakasai	nak'atseh.
Goat (mountain)				chauwū	
Wolverine				nūsk	
Muskrat				tsheen	

Vocabularies—Continued.

English.	Yak'ūtat.	Tah'-ku-kwan.	Skat'-kwan.	Stakhin'-kwan.	Sit'-ka-kwan.
Lynx-skin				kankh-tū-kū	
Horse					tik-ka-yek'yat.
Fly	zaiŭh (?)				khin.
Mosquito			takh-ka		ta'ka.
Whale					yagh.
Bird	yahkhataliakhatl	tawehk			yŭ'kligitsh-kyat'.
Egg	kvata-ūtk		kwūt	kūt	kwat.
Feathers	kŭtaltal		kwatl		kwatl.
Wings			chŭch-eh'		kitsh.
Goose				ta-wŭk	kaa'-ta'wak.
Duck	ichikhekh (mallard)		kin-tŭsh-o-net	kowh	kinta'tshūnet *and* kakh-ū.
Eagle				chak	
Crow				yehtl'	
Dry salmon				itk-heh-sheh	
Halibut				chatl'	
Cod				isaukh	
Flounders				isanteh	
Crabs				issakūn	
Mussels				yauk	
Cockles				yish-lū-hlaet	
Large				atlehn	
Pigeon			kahk'		
Fish	teia	haat			kh-khatt.
Salmon			tash		ashatt.
Name	vashsheh		kasa'ih		kasa'gi.
Affection	itant		kah-tsch'		
White	hatlkveht	kleht-yŭh-ratay	kleht		tletia'găti.

Black	iltūsbkveht	tūts	tūch		tūtshiakh'gă'i.
Red	takhakhveht	kaan	k'han		kaniakh'găti.
Blue			sehk hat-teh'		
Color (?)	kveht		hat-teh'		ghăti.
Light blue					tsuvyakh'gatigi.
Yellow			keh-tlat-yeh hat-teh'		katlyatlyakhga-tigi.
Green	khatl		sūhw		
Light green					—— (as blue).
Great, large	kūlian	ah-tlehn	at-klehn'		atlen'.
Small, little	yakŭlkŭtzkū		yeh-ko-kūk		akwatskū'.
Strong	atliahŭkh		kŭt-lee-chin'		litsin'.
Old	isalhvali		klŭk'-wa-teh; (an old man) shaun.		tsha'kwagi.
Young	khalilna				gisvat.
Good	kŭtzūva		yek-keh'	akai; katahna	gak'egia'.
Bad	kŭshiatū		kleht'-lūsh-keh	klekūski	tl'lekl-liūshike'gia
Handsome			(good)		
Ugly			(bad)		
Alive	ita-oht		kwūt-steh'		gat'sinia.
Dead	khasashli		wūn-nah'		vūna'vūa.
Cold	khatitlūva	kūsa-aat	kūs-aht	kasati	kvūtsia'tia.
Warm, hot	stehnvaliaa		yet-tah'	yeh-tah; (warm day) kū-witah.	gata'gia.
Sick				sinsikiū	
Lazy				ohtsaka	
Dry				ūwahūk	
Not dry				klaik ūwahūk	
Fat				itahai-i	
Not fat				klehk lūsh-tah	
Afraid				akūth-hehth	
Dark				kuūtsha-keht	
Sweet				khlinūkts	

Vocabularies—Continued.

English.	Yak'ūtat.	Tah'-ku-kwan.	Skat'-kwan.	Stakhin'-kwan.	Sit'-ka-kwan.
Heavy				yae-tichl; (full) shawa-heek.	
I	hŭtak	'hŭt	hŭtt	khŭt	khŭt.
Thou	ishū	weh-akh	weh'	weh	weh'.
He	ashū	i-ū-ta	hūh	iūtah	ū.
We	khūinkhan		o'-hann'		iann.
Ye	liahshū		yeh-wann'		gigwann.
They	ashanū		hass		ass.
This	assh		yŏt-tŭt		yata.
That	ashtliahanalte		yūt-tŭt		yata-aki.
All	tŭnhlekh		chŭkhl-te-kŭt'	chillikat (every)	tshaltokat.
Far away			naht-leh	nathlehgh	
Many, much	khūtūtū		sheh-te-hehn		shagoti-enn.
Who	tūtūa		ah-sa		tshaki-ats *or* as-saiū.
Near	tikhkhatliaanlekh		yekw-na-sŭk'		tshav'etk.
Here					yak.
To-day	alshū		i-ai'-a-kee	etat (now) ? Russian	ia-ekigi'kat.
There					atle.
Yesterday	tlehatl		tŭt-keh'	titka, tat-keh	tatkeh.
To-morrow	tlehatltn		sŭk'-kan	say-kŭn; (the day after) kleeakŭt.	seh-kann.
Yes	ee		ah	awŭssa	ah.
No	tikh		klehk	klaik	tl'lekh.
Now, just now				eetat, yehsū	
Always				chitlŭking; icheh	
When				kohatkinsa	
How much				kūnsa	
Long time				chi-cha-aak	

By and by				tsch	
Plenty				sikkataheen	
Too much				chach-kūtach	
All the same				isoweh; iniū-eh	
Equal				isaūtsiagh	
What for				wassaweh	
One	tikhi	tzat-lehk	klehh'	tlek	tsha'tlekh.
Two	lhati	teeūgh	te'h-ūk	tay-aukh	tekh.
Three	tūlkva	nūtik	nūsk	nitsk	nitsk.
Four	khuliakhūkva	ta-kohn	ta'h-kohn	takūn	takūn'.
Five	chai	ki-chin	kee'-chin	keechin	kitshen'.
Six	tzi	kleht-hosho	kleh'-tū-sha	kleh-tū-shū	tl'let-vashū'.
Seven	khatatzi	tūhaat-wosho	t'hūt'-tū-sha	tauch-a-tin-shū	takhat-vūshū'.
Eight	ehtatzi	nūtūt-wosho	nis'-ka-tū-sha	nitska-tūshū	nitskat-vūshū'.
Nine	kvatzte	koshūk	ko-shūkw'	kūshūk	kūshak'-ū'.
Ten	takhakh	chin-kaat	chin-katt'	chinkatt'	tshinkat'.
Eleven	takhakhlikha		chin-katt kat-hlehk		tshinkat'-ka-tlek.
Twelve	takhakhliaati		chin-katt kat-teh'-ūk		tshinkat-ka-tekh.
Twenty	khatatzi		kleh'-a-kah	keh-ehkah'	tleka.
Thirty	khatatzi takhakh		kleh-a-kah kat-chin-katt.	klaka ka-chinkatt	tlek'a-ka-tshinkat
Forty				tauch-ka	takh-ka.
Fifty				tauch-ka ka-chinkatt	takh-ka'-ka-tshin-kat.
Sixty				nitskcha	nitskika'.
Seventy				nitskcha ka-chinkatt	nitskika'-ka-tshin-kat.
Eighty				takū-kah	takūnka'.
Ninety				kūshūk kah	takūnka-ka-tshin-kat.
One hundred	vetzteh-tak-hakh		kee-chin-kah'	ketshintah	kitshinka.
One thousand	khanakvaka		chin-kat-kah'	ketshintah	tshinkat-kitshinkha.
Eat	kūvva		eh-hah'		atkokha.

Vocabularies—Continued.

English.	Yak'utat.	Tah-kū-kwan.	Skat-kwan.	Stakhin'-kwan.	Sit-ka-kwan.
Drink	khutilia		nu-teu-ah		katana.
Run	lahtahi		klahw'-nū-sheh'		yeshketvūsh'-khikh.
Dance	ikva		at-leh'-ūch		atl'lekh.
Sing	kūtzgi		at-sheh'		atkokashi.
Sleep	tzūt		nūt-tah'	tah	nakata.
Speak you	tzutaleh		nū-kwah-ten'	ū-ka-tan	iūkatank'.
See	aukhastū		klūt-ten'		nakatint.
Love			ess-hann'		kakasakhan.
Want				ūkhtawassakū	
Kill	khūkūvasheh		chūkh	yeh-achuk	katshakt'.
Sit	iakhūvata		kūn-noh'	ichiank kattae	kakūnūkūt.
Stand	khūkūvalia		ien-hen'		katig.
Go			nūk-koh'	(go away) kūskteh	gak-ka'kūt'it.
Come			hah-koh'	(come here) akū; akūteh	atka'kūt.
Walk	akhhatalitū		ian'-na-kūt		kūsūk.
Work				iehna-esneh *or* yitshehneh	iatshinkanet'.
Steal				tahū; ah-wah-tūni; (you stole) au-wa-tūm.	avūt'eh.
Lie					shkavūl'lel'l.
Give				ee-chee-teh	khatshitvūti.
Laugh					alvūshūkh.
Cry					atnakehkh.
Break, you break				mitleekh; (broken) ūwa-thleekh.	
Believe				kwichtieh	
Make haste				tsiūk	
I don't know				kūsheh	

Take away, remove				tak-ūteh; akūt
Bring here				hegh
Look, behold				kilkŭn
All done				shūwahūgh
Where shall I put it?				kū-sū-eh-ai-teh-sŭk
Plenty, sit down				sikatahaim, iankal
How many days?				kūn-sa'-kwi-cheh
Is it good?				iakaisteh
Be done, stop				teh
Where are you going? (in canoe).				kwit-kinsa; koehkoeh
I am poor				eh-i-shan-o-whan *or* esh-an-khūt.
Is it a north wind?				hūn wets-an-anok-kūsh-keh.
Where is it?				kū-sū
How many flounders have you caught?				kūnsa isūn-til-kehsehik
By and by I will understand the Indian language; to-day I don't.				ti whŭsakū t'linkit iūkā-tan, ital klehk whūsakū.

VOCABULARIES.

II.

1.—*Vocabulary of the Tongàs, or Tanta-kwan.*

(Fort Tongas, Alaska.)

A clan of the T'linkit nation, obtained from a vocabulary of the Hudson Bay Company, by George Gibbs.

2.—*Vocabulary of the Kai-ga'-ni.*

(Southernmost Alaska.)

A clan of the Haida nation, obtained from a vocabulary of the Hudson Bay Company by George Gibbs.

3.—*Vocabulary of the Chŭt'-sin-ni.*

(Queen Charlotte Islands.)

A clan of the Haida nation, obtained from some women of the tribe at Olympia, Washington Territory, in 1854, by George Gibbs.

NOTE.—A dialect of the Haida. The following was chiefly collected from some women who visited Olympia in the summer of 1854. The words marked with an asterisk (*) were obtained in 1857 from a Haida Indian at Victoria, who professed to understand the language, and are less reliable. The principal difficulty experienced was from the nasal and indistinct utterance of the speakers, and many words are probably imperfectly written.—G. G.

4.—*Vocabulary of the Skit'-a-get.*

(Skit'-a-get Inlet, Queen Charlotte Islands.)

A clan of the Haida nation, obtained from a woman of the tribe at Nanaaimo, British Columbia, September, 1857, by George Gibbs.

NOTE.—Skit-ta-get is on the western side of Queen Charlotte Islands, in the passage between the two large ones. It is, of course, one of the Haida family. The Haidas call the T'simsian, Kil-kat'. The Haidas call the Tongas, Kais-ha-deh'. Haida means "people".—G. G.

5.—*Vocabulary of the Kaniag'mūt Innūit.*

(Kadiak Island.)

From a man and woman of the tribe (a division of the Innūit) obtained at Victoria, Vancouver Island, June, 1857, by George Gibbs.

NOTE.—The natives from whom this was obtained were taken from on board a Russian vessel. The man was employed at Fort Victoria as a watchman.—G. G.

VOCABULARIES.

English.	Tanta-kwan.	Kai-ga'-ni Haida.	Chŭt'-sin ni Haida.	Skit'-a-get Haida.	Kaniag'mūt.
Man	kakh	eetling	eet'-ling-a	eet'-ling-ah	(one man) nu-gŭtl-pi'-ak.
Woman	shaw-wath	ai-adda	nŭn-tshai-ta	nt-zah'-ta	a'-khan-nakh'.
Boy	kis-saa-ni	eetling-hŭd-su	eetling-a-hit-zū	eet-ling-a-hŭt-zo	ten-no-hakh.
Girl	shaat'k	ai-adda-hŭd-sū	n'tshai-ta-hŭt-zū	nt-zah-ta-hŭt-zo	ai-an-ne-ak.
Infant (child)	at-a-kat-sko	hŭd-sū (little one); keet (a child).		kin-nash'(male); hung-ilt-zū (female).	mik-lin-wak'.
Father	kai-esh	hai-di	haat (by a woman)	ong-ai (by a man); had-deh' (by a woman).	at-a'-ka.
Mother	eet-lagh	oi	ow-wa	ow-wai	a'-na-ga.
Husband, my	kaa-shet	t'elat	tee-tlah-la	tee-tlalh	wai-ka.
Wife	ee-shet	t-sar	tee-tsha'-a	tee-tsah	nū-le'-ka.
Son, my	kaa-geeth	kete-eetling	tee-keet	tl-kinn	a-wa-kū-ta'-ka.
Daughter	kaa-seek	keet-ai-adda	tee-kwūt-shŭng-a	tl-kinn	pŭn-ni-a'-ka.
Brother	kaa-kek	tūni	tee-tah (by a woman)	tow-nai (elder); te-kwai (younger).	an-ne-gha'-ka.
Sister	kat-lak	chesi	tee-ta'-a	tee-jah'-sha	al'-li-kah'-ha al-li-kakh'-ha.
Indians, people	kit-se-ka-tain	haits	* te-hai-da-ah-ga	hai-dah	innūit.
Head, my	ka-sigh	tih-hats	hatsh	katza	ang-klŭn.
Hair, my	ka-sigh-han	tih-hat-sin	kats	kash-keht	nū-yen'h-ka.
Face, my	ka-gagh	han-klū-a	haugh	hŭng	hai'-na-ha.
Forehead			tŭn kwŭul'	k'kiūlh	kaukh-ka.
Ear			te-kiu'-a	kiū	chūd'h-ka.
Eye, my	ka-wahk	hong-ai	tl-hŭng-ee	hŭng-eh	ing-a-lak-ha.
Nose, my	ka-tlegh	kūn	tŭnk-kwūn	kwūn	na'-ka.
Mouth, my	ka-kagh	kūt	hat-lee (? the cavity of the mouth).	hait-le-eeh	kanh'-ka.
Tongue, my	kal-thūt	tah-an-ga	tŭnt-ang'-en	tang-ŭl	ū-lo'-ka.
Teeth, my	ka-ogh	th-sin	tŭnt-sing-a	tsing	hūtn'-ka.
Beard			tŭnt-skiū-e	ts-keh'-wee	ong-et'.
Neck			tŭngh-hill'	hal'h	ū-ya'-kūn-ka.
Arm, my	kah-heek	hea	tŭkh-h'-yeh'	h'yaih	i-pik'.

Vocabularies—Continued.

English.	Tanta-kwan.	Kai-ga'-ni Haida.	Chŭt'-sin-ni Haida.	Skit'-a-get Haida.	Kaniag'mŭt.
Hand, my	ka-cheen	stŭel	tŭns-klai'	stlaih	shŭ-wau-ka.
Fingers, my	ka-tleek	stŭk-ŭn-a	tŭns-klai-a-kŭng-i	slt-kŭng'-eh	nŭp-nŭn-ka.
Nails			tŭns-tle-kwŭn	stle-kŭn'	stŭn-ka.
Body (chest), my	kai-augh	klŭ-eh	tee-tŭl	kann	chŭt-ki-en'-ka.
Leg, my	ka-heelth	kŭl-a	tee-lil-la	kl-ke-al'	ir-rŭh'-ka.
Foot, my	ka-hohs	stai	tis-kai'-a	st-aich	it-hŭn'-ka.
Toes			stŭk-ŭng'-ai	sta-kŭng'-eh	nŭp-nŭn-ka.
Bone			skwŭts'	ts-kwŭd-za	ne-nŭn-ka.
Heart			tee-kŭk'	t'ko'-ya	kŭn-no-ka.
Blood			hai'-yah	'hai'h	kai-yo-ka.
Town, village			nai-kwŭn-ai'-ŭn		
Chief			it-lŭk'-tas	it'-la-ga-ta	ang-ai'-yo-ka.
Warrior			s'hats-iŭ'-ŭn	shaht-sa-ee-a-wan	chŭk-whot'.
Friend			teel-ha-wee'		
House	kee-teth	nah	na-a	nah	chek-lo'-ŭk.
Kettle	ke-et-sin-a-sagh; (pot) heen-ne-et.	sis-e-lon; (pot) skut-lu	trush-lung'w	huls-kad-zau	ŭ-shŭ.
Bow	thukth	heht	kl-heh'-da	h'klai-da	ket'-hŭ-yak'.
Arrow	t'siehnet	t'sit-i-long	tsut-a-lung	tsit'-ah-lung	khŏk.
Ax	sin-a-wha-il	kwetl-jaw	kiŭtl-cho	kiŭtl-dza'-au	chik-lak'.
Knife	hleet-ta	kŭt-kwan	he-at'-sa	yahdz (iron)	ki-shŭl'-kŏk.
Canoe	yauk	klŭ	klŭ-yŭ'-ŭn	klŭh	kai-yak'h'.
Shoes (moccasins)	teet-elth	slis-skugga	stul-kwŭn'- ka	stahsh'-ka-gah	ihl-hŭ-chik'.
Pipe			hal-heh-to	hat-la-ai-dau	pwi'-hwa'-dak.
Tobacco	kŭn-ge	kwilla	kwileh	kwŭlh	ik'h-mik' (fire).
Sky	kŭt-th	yai-en	kwees'-kŭn	shah	ke-lak'h'.
Sun	kakh-aun	cho-wee-in	chŭ-ée-a	kŭng	ma-chak'.
Moon	te-ilh	koh-oh-win	kŭng'-a	kŭng (?)	ir-a'-lo.
Stars	kŭt-a-han-ah	ka-eel-tah	kail-tah	kai-tsahw'	a-he-ad'.
Day	kai-agh	sa-in-thah	halsa hann-sa	shand'-lung	ŭkh-no.

Night	ahe-ant	sing-gah	hal-ki′-ūil	ah-le-kwa	o′-no.
Morning			sŭng-ai′	shŭng-ai′	ŭ-nak′-ak.
Evening			hat-ŭn′-sŭng	shing-hee	o-no-ka′-ak.
Summer			kūn-ee′-ta	kind-lee	ki-ŭkh′.
Winter			tut-il-kun	tah-deetl	ōk-shok.
Wind	kogh-chah	tats-ū	tuts-u′-ka	tad-zū	ano-wah.
Thunder			hee-lang	hee-lŭng-a	kŭt-lek′.
Lightning				shing-ū	
Rain			tul-lee′-kwa	tal-la	ke-duk′.
Snow	tlait	tau-aū	ta-au′-a	tahw	ka-nek′.
Hail				kats′-a-lang	
Fire	tith-kaan	lan-nū	tsŭn′-no	tsan′-no	knik.
Water	hee-en	hŭn-tle	hau′tl	ond′l	tang-ak′ (drink).
Ice	teeght	kelk	kŭll-ka	kal′-ga	tsi-kū′.
Earth, land	ta-ŭk	klik	klik-a	klee-ga	nū-na′.
Sea			tung	tang-a	i-mak′ (water).
River			hun′tl-iū-un	ondl-kwa	kwikh.
Lake				shoo	kang-yūk′.
Valley (prairie)			k′un′-na	kleg-a-lach′	ma-ak′.
Hill, mountain			klit au′-a	kl-dahw′	ing-ek′.
Island			hŭnt-heh′-la	kwai	
Stone	teth	kle-hat	kwo′-ah	teed-za	ya′-mak.
Salt			tūng	tang-kah′-ya	ta-he-ok′.
Iron	e-a-gh	ta-tets	he-ats	h′yandz	chau′-ik (knife).
Tree			keht	kait	kun-na-kat.
Wood (firewood)	aath	kūk	tsan-nū	skang-ū	o-po′-hak.
Leaf			s′kūm′-al	h′yill	
Bark			kwūts	koh′-dza	kl-ta′.
Grass			h′yil	kūn	wŭkh-ghit′.
Pine (fir)			* kait-sing		
Flesh, meat	kwa-a-kan-tai-i	gha-at	* kaht	ki-agh′	ke-mik′h.
Dog	kai-tle	ha-ah	ha′-a	hagh	p′yŭk′-ta.
Bear	ith-eck	tan	hohts	t′ann	ta-ho-kah′.

Vocabularies—Continued.

English.	Tanta-kwan.	Kai-ga'-ni Haida.	Chŭt'-sin-ni Haida.	Skit'-a-get Haida.	Kaniag'mūt.
Wolf	kū-ich	hūts	h'lūt-sa	hŏ'dz	ka-ga'-nat.
Deer (black-tailed)	ke-a-kan	kait	kaht	kaāt	(reindeer) tūn-tū.
Elk			tsish-kū	tsiul-kal	
Beaver	sa-kai-te	sin	teŭng		pa-lok'-tah.
Fly			*slag-dūn	kais-kal	chi-wa.
Mosquito					mŭng-kwi'-lo.
Bird			het-ehd'	hat-teht	shak-ko-la.
Egg			kau'-a	kŭ-an	man-nek'.
Feathers			chau-a	tah'-wŭn-na	chūt-lūt.
Wings			*she-ai	h'yai	
Duck (mallard)	kŭn-dit-chin-ait	har	n's-ai-a	hah'-ha	kat'-ūk-shūt.
Pigeon			kwūt-kwŭn-eest		
Fish	ah-haat				
Salmon			*chee-na	tsee-na	e-kat'-lo.
Sturgeon			*kah-da		
White	klak-ya-heht	hat-er	kin-hat'-ta	agh'-da	kath'-tūk.
Red	i-han-ya-heht	mŭsh	s'hit	shai-da	kau-ikh-tok'.
Black	chai-keh	kle-hŭt	kl-hat'-la	kl-ah'tl	tan-ikh-tok'.
Blue	tū-ich-heht	kle-hŭt	*ohtl-hŭtl	oht'lh	chūng-as-kak'.
Yellow				kŭnd'lh	
Green	it-thew	kūt-lan-ū	s'hin-nau-ia	oht'lh	k'shū-ak'.
Great (large)	at-leen	ū-ŭn	iū-ŭnk'	iū-ŭn'	ag-in-gok'.
Small	a-kwit-ko	e-hūds-ū	e-hūts'-ung-k'n	hūd-zū	mik-sha'k.
Strong			kŭk-wūs'	tah'-kwi-a	king-ok'.
Old			kai-ee'-kah-ka	tang-eh-ta	kang-ikh-kllak.
Young			hau-tlah-kŭn	auht-la-hŭng	
Good	a-kai	lai	lah-kŭng	lah-gŭng	akh-shikh'-tok.
Bad	klaik-ko-as-kai	tahner	tah'-ŭng-ka	tah-nŭg-a	a-si'-tok.
Alive			l'haht-a-wa		shūk'h.

Dead			lik-wo-til-kŭn	t'koht-ohl'-ga	to-ko'-o.
Cold	keet-saat	tŭt	tee-wheh'-kai	te-hwee'-ga	
Warm	ta-a-l	hū-nan	tee-kin-a-kai	kee'-na	
I			klah'-a	tee'-a	hwi.
Thou			tŭng-a	tah'-a	ikhl-pŭt.
He			wŭn-a-sa	lah-a	hwai-e.
We			tŭl-lŭng'-a	tal-eet'-la	hwŭng'-kū-ta.
Ye			t'kŭl'-la-la	tah-hŭng-a	ikhl-pŭt-chi.
They			watl-ta-sa	lah-a	shū-wŭt'.
This				(?) l'shwan'-na	ta'-ko.
That			wū-kwo-sa	(?) wa'h-a	unak-ka.
All			wat'-le-wŭn	waht'-la-wŭn	tŭm-me'-da.
Many, much	sang-a-ten	kwa-an	kwan'-kŭkh	kwan-e-wun	am-lŭkh-tŭt.
Who			kish-to	kish-to	ki-na'-hwa.
Near			a-nan'-nok	kŭm-tsing-ang	kan-tok'.
Far			wats'-kwa-ha-kweth'	tsing-a-ee'-wŭn	yai'-ikh-to.
To-day			wai-at-ta	as-shandl-nee-ah	hŭm-mŭkh-pak.
Yesterday			at-tah-ta-lees-ta	tahtla-lees-ta	ŭkh-tok'.
To-morrow			at-taht-la	tahtla	wŭn-na'-ho.
Yes			ang	ang	a-a.
No			ung'-ai	kŭm	ta-wat'-lo (none or finished.)
One	klaikh	skwansen	so-whŭn'-sŭn	shwan'-sŭng	a-hel'-lokh'.
Two	tai-egh	stŭn	stŭng'-a	shtŭng	mal-l'hokh.
Three	nitgh	klūnet	klo-hŭn'-tla	thlo'nŭtl	ping'-ai-ūn.
Four	takūn	stansien	stŭn'-sŭng	stan-sŭng	kl-sta'-man.
Five	ke-cheen	klaith	kleht-lilk	khehtl	tŭt-li-man.
Six	klai-tū-see	klūmith	klo-wŭnt-hlil	kle-wŭn-nŭtl	akh-whint'-lin.
Seven	tagh-a-tū-so	se-kwa	tsik-kwai-ilk	tze-gwah'	mat-l'ho-hŭg-en.
Eight	nitgh-ta-tū-so	stansiona	stŭn'-sŭng-a	stahn-sŭng-a	ing-il-lū'-ling.
Nine	kū-shak	klath-skwanson	klatsa-nŭng-so-kwilh	klahtl-suthng-sŭng-gn	kot'-lŭng-we.
Ten	chin-kaat	klath	klah-alh	klahtl	kwo'-ling.
Eleven				klahtl-wek so-wŭng-sh	at-hūkh'-tok.
Twelve				klahtl-wek shtŭng	mat-lo'-wūn-nŭk.

Vocabularies—Continued.

English.	Tanta-kwan.	Kai-ga'-ni Haida.	Chŭt'-sin-ni Haida.	Skit'-a-get Haida.	Kaniag'mūt.
Twenty	klai-kagh	lŭg-na-skwan		la-gwa sa-wan-a-ghū	shwi-nok.
Thirty	nitgh-kagh			la-gwa klho-nŭtl	
One hundred	chin-a-kaat-a-kagh	lŭgna klaith		la-gwa thlahtl	shwi-nok pe nai-yu (five twenties).
One thousand	tai-egh-chin-a-kaat-a-kagh.	lŭgna kath klaith			
Eat			kŭl-tah'	kl-tah-sung	nŭkh-wha'.
Drink			hant-hlin-ehtl	kle-who-tle	tang'-ŭt-wha.
Run			kaht-hla	kah-heet-la	kŭt-chŭng-i.
Dance			he-at-hloht-la	he-yahtl	ag-wŭts-ka-gwut'.
Sing			kŭk-wo-yŭng'-it-hla	t'kwe-yŭng-at-la	a-ga-u-nuk'.
Sleep			*kŭt-eet'-la	t'kah-deht-la	ka-wŭtch-kwa.
Speak			kŭs'-oht-la	kihl-kwŭlt-la	yŭkh-ten.
See			kŭnt'-hla	kind-la	tang-o-na.
Love				ki-dish-taht-la	
Kill			ko-tŭl'-kŭn	lah-tech	te-ko'-je-ma'.
Sit				kau-ŭt-hla	a-ko'-mi.
Stand				kee ahŭt-la	nŭng-ukh'-ten.
Go			*kait-la	da-ka'it-hla	an'-no-wa (go away).
Come			*heht-lah'	hal-o'-it	tai'-hūt.
Walk				kah-ūng-la(?)kaht-la	am'-met-le-ga'.
Otter					kwe'-het.
Sea-otter					akh-na.
Seal (fur)					ish-shū'-wi.
Whale					akh'-wŭk.

VOCABULARIES.

III.

1.—*Vocabulary of T'sim-si-an'.*

Obtained through Capt. W. A. Howard, from Dr. Kennedy of the Hudson Bay Company, with additions by George Gibbs.

2.—*Vocabulary of the Naas.*

(A dialect of the T'sim-si-an'.)

Obtained from Celestin Ozier, a half-breed, at Port Townshend, Washington Territory, in May, 1857, by George Gibbs.

NOTE.—Celestin Ozier, of Victoria, a T'sim-si-an' half-breed, from whom the within was obtained, gives the name Kis-pach-lohts to the tribe at Fort Simpson; Kl'-kūs-kha-mo'-lŭks to that on the Naas River at old Fort Simpson, and Nis-kah to one farther north. Says the T'sim-si-an' call the Tongas, Ki-dah'-nŭts, and the Sebassa, Kit-haht'-la.

According to Father Loetuis, the T'sim-si-an' wants the letters *w*, *r*, *l*, *p*, and *f*. The first becomes *m* in sounding English words, *l* is changed to *n*, *p* to *k*, and *f* to *c* or *k*. I doubt this, however; *l* may be convertible with *n*, but neither that nor *p* are wanting. The language is, however, nasal.—G. G.

3.—*Vocabulary of Kit-tist-zū.*

(A dialect of the T'sim-si-an'.)

Obtained from Dr. Tolmie, of the Hudson Bay Company, by George Gibbs.

4.—*Vocabulary of the Ha-ilt'-zŭkh.*

(Bel-bella of Milbank Sound, British Columbia.)

Obtained from an Indian known as "Capt. Stewart", at Victoria, Vancouver Island, in April, 1859, by George Gibbs.

NOTE.—Hailt-zŭk or Hailt-zŭkh is the name applied to themselves by the Indians of Milbank Sound and vicinity. The name Bel-bel'-la is given them by others.

This vocabulary was obtained from an Indian well known as "Captain Stewart", through the medium of Frederick Minni, a Canadian, who spoke the language. It may be considered as correct, as I subsequently used it in procuring that of the Bilikūla, and was perfectly understood.

The analogy of several words with the same in different dialects of the Sound languages will be noticed.—G. G.

5.—*Vocabulary of the Kwa'-kiūtl'.*

(A dialect of the Ha-ilt'-zŭkh.)

Obtained from two women of the tribe at Nanaimo, British Columbia, in September, 1857, by George Gibbs.

NOTE.—This agrees very well with another obtained from a boy in the summer of 1855.—G. G.

(N. B.—In these and other MS. belonging to Mr. Gibbs, and of which I have supervised the publication here, the original orthography has been preserved in all cases: except where the substitution was perfectly evident, as in dropping the *c* in *ck*, replacing *oo* by *au*, *x* by *ks*, etc. This will account for the want of uniformity, to obtain which could not safely be attempted; notwithstanding this, the material is too valuable to be lost, though less precious than if it had been arranged by its lamented author.—W. H. DALL.)

VOCABULARIES.

English.	T'sim-si-an'.	Naas.	Kit-tist-zū.	Ha-ilt'-zūkh.	Kwa'-kiūtl'.
Man	yo-it	yūt	yukht	wish'-am	pe-kwan'-num.
Woman	a-naugh	han-nakh'	un-na'akh	kun'-am	tsut-lahk'.
Boy	el-khu-yaw-aks-am-yoit	tsūs-kam		wish'-am whun-nohk; no-ak-hul-la.	kin-nah'-num.
Girl	el-k h u-y a w-a ks-am-anaugh.	tsūs-kam han-naeh'		kun'-num	tsaht-tah-tuk-um.
Infant	el-khu-augh	kl-ke-wom'elh		au'-ul-lus	(as boy or girl).
Father	na-kwat	n'gwaht (by a man); ne-gwah-de (by a woman).	nu-gwaadh	aump	a-ohmb'.
Mother	nie; ny	na-i'h (by a man); na'-i'h (by a woman).	noh	ab-bohk'	aht.
Husband	a-naks	nak'-see-do		klah'-wun-num	klah-wūn-num.
Wife, my	a-naks	nak'-so		no'-kwa kun'-num	kun-num.
Son, my	elk-hu-augh	tl-kohl'-ko (by both parents).	til-kūl-kim-yūkht (boy)	wish-am es-whun-nok'	hun-nūkh'.
Daughter, my	el-khu-augh	tl-kohl'-ko (by both parents).		kun-num es-whun-nok'	hun-nūkh'.
Brother	wik'-kit	wehk; (elder) seel-git; (younger) tswan'-git.	til-kūl-kim-un-naakh (girl).	(elder) m u n-n o'y a; (younger) tsai-ya.	n o'l a (e l d e r); tsah-ie (younger).
Sister	tam-augh-ti	kl-kau-k		wa-kwai-ya	(man speaking) wek-kwa; (woman do.) kow-yai; tsah-ie.
Indians; people	ket	kett		pa-kwab'-num	keo-kwil-loht.
Head	tam-kaus	tem-rūs'	tum-kaus	a-ikh-teh	h'yū'-mus.
Hair	kawes	ka-us'	ka-ūs.	see'-ah	sugh-ee-a.
Face	khald	tsal (?)		ko'-ko-ma	kau-ko-mai.
Forehead	wūp	wohp'h		te-ka-i-wa	au-kwe-wai.
Ear	che-mon	tsim-mūh'	tzim-mū	pes-peh-yoh'	pes-pah'-ee-o.

Vocabularies—Continued.

English.	T'sim-si-an'.	Naas.	Kit-tist-zū.	Ha-ilt'-zūkh.	Kwa'-kiūtl'.
Eye	tuta-ald	ta'al	wil-lel	k'k'-kus	kai-yah'-kus.
Nose	chaugh	tsakh	tzūkh	hū-makh'	h'yin-tsūs.
Mouth	augh	tsim-makh'	aa-ugh	sim'-mis	simss.
Tongue	tūle; tul-ah	tū'-la	tū-la	kil-lem	kel'-lūm.
Teeth	wan	waan	waan	keek'h	keek'yh.
Beard	e-maugh	yeem'h		ap'h-ta-i	ap-ukhs-tai.
Neck	tam-la-ni	tim-laan'		ko-ko-neh	kau'-ko-ni.
Arm	a-nohn; kail-chu-wald	(forearm) an on'		o-wakh'-se-ap-ich'	ai yes-so.
Hand	laugha-neld	an-on'	ūn-on	a-i-yas-sū	kw'ah-kwah-tsūm-na.
Fingers	kaul-chū-wald-am-a-non; (thumb) mōhs.	ta'wāālt; (thumb) mōhs.	kad-zo-aal	(each different); (thumb) koh'-na.	pahl'-kuht-tsūu-na.
Nails	klaughs	klakhs		temm'	tsūm'-tsūm (?).
Body (chest)	(breast) kaik	t'ha-moh'		t'kab'-oh-ah	pe kwah'-li.
Leg	tam-thlan	an-see'		oh-nū' tsa-kleh	kiū-kū-ik.
Foot	a-see	an-see'	(feet) sis-see	ko-kweh'-ū	pel-kaht'-shid-zi.
Toes	chi-wald	kūta-hū-anhwa aa-see'; (big toe) mōs assee'.		kwah-kwah'-shit-seh	kwah-kwa-chid-zi.
Bone	saip	seh'p		hakh	hahk.
Heart	kohd	koht		o-wakh'-teh	au-tlaitl.
Blood	eth-lay	it-bleh'	eel-thlay	alh-kūm	elh-khū.
Town, village		(same as house)			
Chief	amo-ket.	s'mo'-git		hee-mahss'	kee'-kūm-ini.
Warrior	we-lait-am-allaugh	al'h		wee'-na	pah'-pa-kwa.
Friend	kath-lohn (in use, but literally meaning brother-in-law).			kee-tlah'-win-neh	wah'-tl.
House	wal-lap	waalp	wāa-lip	kohk	ke-ūkh'.
Kettle	augh-le-naus	kat-lim-tūtsk		ha-wis'-kūm	tsik-sūm.

Bow	waugh-tahk	hakw-tak; (bow-string) tehst.		skweess	khlik-net-lŭm.
Arrow	yehs	tehs; (arrow-point) how-ahl'.		hant'-lim; hant'-leet	
Ax	ke-koit	ke-giot'k'	ki-kio-tik	ko'-kwŭn-na-kwŭl-l'ah	soh-pai.
Knife	ath-lee-beesk	hat-le-beesk (large); hach-pachkt (one that shuts).	hil-thla-pi-ishk	ha-i-nŭm	ke-ah-weh.
Canoe	augh-so	h'soh; (canoe) (Haida do) h'sohm; (Chinŭk do) tsaints.		kilh'-wa	hwah'-kŭn-na.
Shoes	chŭghs	tsoh-st-hah'	tzoakhs	ka-i-nakh	koht-se (moccasins).
Pipe	augh-pe-yau	hŭkh-pe-yann'		wakh'-hat-seh	wah'-hat-sŭm.
Tobacco	dam-she-wa	dom-kshe-wagh'		klahw-ko	kloh'-kwa.
Sky	la-ha	la-hagh'	kŭn-kau-di	lo-wah; (clouds) ah'-no-wa.	yio'-kwa.
Sun	kem-ahk-am-chŭ-ist (day sun).	kemk	kiŭ-mŭk ŭm-tzec-ŭs	klik'-see-wal'-la	kleh'-sil.
Moon	kem-ahk-am-att (night sun).	kem-gŭm-aht' (night sun).	kiŭ-mŭk um-aa-tŭk	no-wĕ-seh	mŭk-kwŭl'-la.
Star	pi-al-lis	pee-yahlst	pia-lĭst	to'-to-wah	toh-ta.
Day	chŭ-ist	sah	tzee-ŭs	ko-kal-lah'	nah'-la.
Night	att	ŭhtk	hŭ-pŭl	kah'-nŭt	kah-nŭtl.
Light	chŭ-ist	chee-ŭst'			
Darkness	kla-hŭ-ple			kah'-nŭt; tap'-ŭn	
Morning	kill-in-klaukh	kŭnt-lakh'		au-wŭl-lŭs ko-kal-lah' (small day).	ka-ah'-la.
Evening	tam-hŭple	kled'-em-hŭpl (itisgetting night).		al-se-la kah'-nŭt	tzah'-kwa.
Spring	tam-shŭn	lakh-lahr'-mks			heh-uu'h nah-kwil-li (warm lately).

Vocabularies—Continued.

English.	T'sim-si-an'.	Naas.	Kit-tist-zū.	Ha-ilt'-zŭkh.	Kwa'-kiŭtl'.
Summer	shūn	sūnt		kūch'-wha (warm)	heh-nn'h.
Autumn	tam-gomeshim	kohm'-sŭm			tsa-wŭn-ha·nah-kwil-li.
Winter	gomes-him	k'sūt		ten-ehk' (cold)	tsa-ūn'h.
Wind	pass	pahsk		yi-wāa-la	he-aul.
Thunder	kall-ap-leep	kal-li-plee' bim-la-hágh		se-wakh'	kwun'-ne-wha.
Lightning	t'sam-tiks	tsam-ti		kwŭkh'-ta	klŭn-ne-kwai.
Rain	wass	ha-i-waas	waase	yohk'h	yū'kw.
Snow	moks	maā'dm	mo-aks	kwehss	kweess.
Hail	cha-cha	taht-sah'		kwah-se-lah'	t'sil'h.
Fire	lak	lak	lūk	hwŭl'-tel-a	kwilt'h.
Water	aks	aks	uks	wa-amp'	wapp.
Ice	taw	ta'w		chŭt-sinn' (!)	klo'wh.
Earth, land	hi-yohp	tsa-tsŭks	yūp	skain-mis	a-weh'-na-kŭs.
Sea	ke-yaks	lakh-se-ūil		tem-mi-shah'-heh	a-au'-waik.
River	che-mūtih-augh	chim-hūtsk'	tzim-hūt-sŭkh	kau-sheh'	w'ah.
Lake	laugh-ta	lakh-tah'		kau'-wus	tse-lahtl.
Valley (prairie)	cham-cho	tim-la-haām		ai'-h'yils	kee-tŭm.
Hill, mountain	skan-eest	skŭn-nist; (bluff or hill) o'-pakh.		ko'-kwŭs	nek-yeh'.
Island	laugh-sta	lik-sta'h		kl'k-ke-aikh	nūk-h'yahl; (a point of land) weelh-pai.
Stone	lohp	lohp	lohp	teh'-sŭm	teh'-sŭm.
Salt	mohn	nohn		tŭm'-pa	tŭm-shi.
Iron	tūts	tūt'sk (*i. e.*, black)		kel-ikh	tsik'-a-men.
Tree	kau	kan	kandt	kla-aus'	klohs.
Wood	lak	khŭn		lŭk-kwah'	tahs.
Leaf	yin-ish	lūkhs		kwakh'-ha-la	kliss-naik.

Bark	mash	mūas		h'ch-kohm'	hŭk-kūm'.
Grass	he-yŭgh	ke-o'h'		keh-tŭm'	h'yŭ-li.
Pine (fir)	sham-in	al-dagh			kla-eel'-pai.
Flesh, meat	sham-i	sam-mi	sŭm-mi	me-ass	alt-si.
Dog	hass	haas	ha-ŭsh-ŏsh	wah'-tseh	wats.
Buffalo					
Bear	ŭl (black); mat-tik (grizzly).	oll (black); mi-deek (grizzly).	olh	kla'kh (black); mel'-lŭs (grizzly).	klah'-i.
Wolf	ki-bau	ki-bau		kwŭs'-sels	nah'-ni.
Deer	wan	wŭn		kakh-meh'-la	kai-was.
Elk	hi-yū	wūt-si'		kla-wŭls'	klo-was.
Beaver	chohl	st-sohl	stzohlh	koh-lūn	tsah-wi.
Tortoise					
Fly	keek	keek			kah-ka-ten-na.
Mosquito	keek	keek		ka-ikh-ha	klehs-tlin-na.
Snake (? eel)	mat-khal-ald	lahlt		seht-lŭm	seht-lŭm.
Bird	chŭtz	(generic) tsū-wŭt	tzo-ŭts	tsee'-kū	(generic) tsehl-tse-kwŭm.
Egg	al-khū-mat	kl-kūm-aht		kŭlh-ha-mehl	tseh'-kwŭnna.
Feathers	leh	leeh; (quills) man-leeh'		ohmp	tsŭl-tsa-ki.
Wings	ka-ka-kait	ke-kai		mahtl-mān-tŭm	pat'-lŭm.
Duck (mallard)	na-naugh	nakh-nah'		kwee-aikh' (generic)	klahl-kiū.
Pigeon				kohls'-pŭs	hah-moh'.
Fish				mah-ke-lees'	keo'-kwŭt-tŭn.
Salmon	hohn	h'ohn	hohn	mee-a'h	mam'-a-oh-mŭs.
Sturgeon				(none)	ho-tai-yūs.
Name (?)	watl	wāah		toh'-lut	kleh'-kŭm.
Affection	see-pan	(love) k'see-pan			
White	moks	moks	mohks	moh'-kwa	mel'-la.
Red	mish	mesk	misk	klakh-kohm	klah'-kw.
Black	tūts	tūtsk (or dark blue)	tohtz	tsoht-lin	tsoh'-wtl.
Blue	kwis-kwash; kūs-kwass	kūs-kwahs (light or bright).		kle'hk-sto	kwūs-kwŭt-sŭm (pale).

Vocabularies—Continued.

English.	T'sim-si-an'.	Naas.	Kit-tist-zū.	Ha-ilt'-zūkh.	Kwa'-kiūtl'.
Yellow	mikh-leet	hūss'-met-letsks			klenh-sūm.
Green	kwis-mūkh-leet; kus-mikh-leet.	met-le'elk		tehch'-sto	klenh-sūm.
Great	wee-la-aks	wil-lehks'	wi-leiks	kaikh'-k'iess	wau'-lūs.
Small	chū-skin	chūsk		an'-wūl-lalh	aw'-latl.
Strong	kat-keht	kut-kett'		klahwk	klohk.
Old	me-chien	wūt'-a-k'ett		no'-o-mass	yak'-sūm (worn out or bad).
Young	sū-pas	chūsk (small)		aikh-kiss	
New				aht-lūm	aht'-lūm.
Good	am	ahm		a-i'k	a'-ih-mū.
Bad	at-taugh	hūt-tahk'		yak'h	yāk-sūm.
Handsome	am-a-pas	sim-hūl-ahm			
Ugly	we-sūll-ik	hūt-tahk' (bad)			
Alive	al-ke-chak-it			keh-ūs'-kleh'tl	kwūl'-la.
Dead	chak-itt	tsekh		kl'	khlūl-li.
Cold	angh-kwa-ti	kwūtk	kwūt-lūk	ten-nehk	ken-nash.
Warm	kim-ak	kiūk		kūch-hwa	tsūl-kw.
I	no-iū	nū'-iū	nūiū	no'-kwa	no'-kwa.
Thou	nūn	nūn	hūn	(call by name)	so'-ūm.
He		kweet	lip-need	as'-sūm	a-i-bi.
We	nūm	nūhm		no' kwūnt	yin'-nū.
Ye	nū-sim	nūn			yikh'-ta-hotl'.
They		nū'-sum			nah-wha.
This	kwa	kwah		kokh	yūkh-heh'-ta.
That	kwid	kwah		eh'-la-ko'h'	ha-i-ma.
All	kha-nee-di	t'han-ni		aakh	weh'-lam.
Many, much	wee-held	we-hehl' (many); wil-leh'-uks (much).		kai-nūm	kai-nim.

Who	na	nah; (which) n'dah'		aa-kwa	ann'-kwat-si.
Near	ki-am-kwa	kaim-gwah; (far) wai-toh'.		ni-whaa-la; (far) whish-ah'-he.	ne-whah-la; keh-sa-kwehsa; (far) kwah-kwe-saht'-la.
To-day	sū-chūist	sah-kiohn		aht-tŭm ko-kwal-lah'	nah'-la.
Yesterday	kech-ept	kits-eep'; (the day before) nak-to-da kits-eep.		klehn'-si-teh	kli-ŭs'-wūtl.
To-morrow	chi-ka-cheep	tsig'-its-eep; (ten days after) tsin-nak-to'-da-kits-eep.		klaa-nis-klŭs	hai-lo-sūtl.
Yes	yeah	a-ah'; (and) te		laa	a-i-eh.
No	ai-na	ain		ketts	ki-eh.
One	ka-kwit	ke-ahk	kaak	men-noh'	nŭm.
Two	tap-had	tŭp-haht	tŭp-ghaat	mah'-lo	maatl.
Three	kwin-el	kwant	kwun	yo'-tohk	yio-tohw'.
Four	kalp; khalp	t'hahl'p	tŭkh-al-pŭkh	mohk	moh.
Five	stohns	k'-stūns	kis-tū-nis	ske-auk'	seh-ky'ah.
Six	kohl	kohlt	kohl	kŭt-la'-ohk	kaht-lah.
Seven	top-hold	tŭp-hohlt	tŭp-hohl	mat-laus	at-li-poh'.
Eight	kon-dold	kŭn-dohn	kŭnt-ohl	yoht-hohs'	mal-kwa-nahtl.
Nine	sta-mohs	k'stŭm-mohs	kŭs-ta-mohs	maa-mi-ni	naht'-ni-mah.
Ten	kip	kep'h	kip	ai-k'yŭs	lahs'-toh.
Eleven	kip-tee-ka-kwit	kep'h-ti-ahk		men-nee'-a-gi-o	nŭm-ma ke-oh'.
Twelve	kip-tee-tap-had			mal-a-gi-o	maht-lo nahtl-ko-oh'.
Twenty	ki-keet	kid-deel'		maam-lis-kŭm-ah	maht-leo-ke-oh'.
Thirty	ki-keet-tee-kip	kid-deel t'kep'h		yoh'-tū-sohk	yio'-toh-ke-oh'.
One hundred	stohns-ohld	k'stin-sohl-git		o-pŭn-is-teh-is	maal-sūm-kio-sto
One thousand	ekh-pohld				
Eat	tam-kip	tŭm-kŭp'h		ŭm'-sagh	ha-maap.
Drink	tăm-ăks	tŭm-ak-sin		nah'-ka	nah'-kah.

Vocabularies—Continued.

English.	T'sim-si-an'.	Naas.	Kit-tist-zŭ.	Ha-ilt'-zŭkh.	Kwa'-hiŭtl'.
Run	tam ŭl-le-tam	tŭm al-lŭ-ban'		keech'-whŭl-lah	kah'-sa.
Dance	tam melik	tŭm-meelk'		yŭkh-whah'	yŭkh'-wa
Sing	tam limi	tŭm-ti-mi		nee'-nŭ-ia	mŭkha-ŭn'-ti.
Sleep	tam-augh-stŭgh	tŭm h'stokh'		k'yaaht-hla	meh'-ŭkh-ha.
Speak	tam al-li-augh	tŭm al'-yegh		pe-kwah-la	yiah'-kat-ah.
See	tam needz-i	tŭm-neets		to'-kwŭl-la	toh'-whit.
Love	tam si-pan	tŭm-si'-pen		klah'-wiu-neh	(want) m ŭ k h - whŭl-ŭn-tlo' tle
Kill	tam chakt	tŭm tsŭkw		pah-la-t'l	klŭkh-li'.
Sit	tam tan	tŭm-taan		kwaitl	kwŭkh-ee'tl.
Stand	tam haiht-keen	tŭm-hait-ke (imp.); hait-ken (stand up).		klah-wil'h	klah-weetk
Go	tam dawl	tŭm-da'wtl		h'yah'-la	lat-le-lah'-ha.
Come	tam a-khoi-teks	tŭm-hoi'-tŭks		toh'-wa	kai-e-lash.
Walk	tam ian	tŭm-yi-an'			kakh-ha-la.
Work, make				pah-la	(work) ai-ach'-ha-la.
Thirteen				yo-a-to-a-gee-o	
Fourteen				mo'-a-gee'-o	
Grandfather	nee-yah				
Grandmother	nt'see-ŭts				
Grandchild	klŭk-tai-in				
Uncle	ne-beep'				
Cousin	tl-kŭt-hah'-oh				
Brother (woman speaking).	klim-kt-ti				
Englishman	kam-k'se-wagh				
Medicine-man	wi-hal-lait'				
Larynx	sa'wh				

Shoulder	tim-kai				
Thumb	mōhs				
Belly	pan				
Back	hak-oh'				
Thigh	tūm-bah'				
Seat	tsim-kohl				
Big toe	mohs-ūm-si				
Bow-string	tehst				
Arrow-head	hau-ahl'				
Leather shoe	tsoh'-se-kūm-tse-wha'h				
Dark, *adj*	skehtk				
North wind	kūil-ka				
South wind (rain-wind)	kis-se-hai-was				
East wind	kis-se-ahsk'				
West wind	h'pah'-le				
Cedar-tree	li-lah'w				
Flowers	mūds-ha-leh'				
Berries	mai				
Berry-bushes	skŭn-mai				
Land-otter	wat'-sa				
Sea-otter	step-lohm'				kahss.
Seal	oh'-i-la				meh-kwat.
Mountain-goat	mat-ti				
Wild cat (lynx)	noh'-si				
Mink	el-si-an'				
Rat *or* mouse	wūt-seen'				
Whale	hl-pūn'				kwo-imm.
Shark	ha'-la-loh'				
Halibut	t'hau				pain.
Salmon	mi-soh'-re'h-ūkh				
Ruffled grouse					kūm-kūm hyi'.

NOTE ON THE USE OF NUMERALS AMONG THE T'SIM SI-AN'.

By George Gibbs, M. D.

The numericals given elsewhere appear to be simply used in common counting. In counting *men*, a different set are used, as is the case in the Nikwalli.

One (man),	kohl.	Seven (man),	tŭp-hŭl-dohl'.
Two	ter-pa-dūl'.	Eight	yūk-la-dohl'.
Three	kwūl-lohn'.	Nine	k'stim-ma-sohl'.
Four	t'hŭlp-tohl'.	Ten	k'pohl.
Five	k'stin-sohl'.	Twenty	kid-dohl'.
Six	kŭl-dohl'.	Thirty	kid-dohl' t'ke-pohl'.
Once,	kohl; kūl.	First,	k'skokh.
Twice,	kū-pel.	Second,	kū-pel.
Thrice,	kū-li.	The last,	st'hi-lan'.
Four times,	t'kahlp.	Before,	hi-a-kokh'.

And thence on like the cardinals.

And I suspect in counting salmon, still another; as the word "kig-geet t'do kep'h" is given for 30 in such a case.

CONJUGATION OF THE VERB.

Work?,	tūm-at-laltsi (? *participle*, working or come to work).
Work, *imp.*,	aht-lalt-sin.
Working, *participle* (?),	yah-gwalt-lalst'-hū.

I work,	nū-iū-at-laltsi.	I worked,	naht-lalt-sū.
Thou workest,	nun-at-laltsi.	Thou workedst,	naht-lalt-sin.
He works,	kweet-at-laltsi.		
We work,	nūm-at-laltsi.	We worked,	naht-lalt-sŭm.
Ye work,	nūn-at-laltsi.	Ye worked,	aht-lalt-sŭm.
They work,	nūn-sŭm-at-laltsi.		
I will work,	triū-aht-lalt-sin-nū.	Shall I work?	tsin-aht-lalt-se-nū-wie.
Thou wilt work,	triū-aht-lalt-sin-ni.	I do not work,	alh'ker-haht-lalst-hi.
We will work,	triū-aht-lalt-sin-nūm.		

PHRASES.

I go there,	kwee-da-tŭm-roi.	What is your name?	nah-waan.
Where do you go?	n'dah tem-koi-iem.	My canoe,	nŭkh soh iū.
		By and bye,	nau-een.
Where do you come from?	n'dah wil waht-ken.	Formerly,	ke-kohtl.
		I want to drink,	sah'-dŭm-ak-soh.
From there,	kweet.	I am hungry,	kūt-ti-noh.
In the house,	tsin-i-waalp.	I am tired,	sūn-nahtl'-nū.
On the hill,	la-ho'pa.	Come and eat,	kŭl-la-iau-kan
What is his name?	nahtl-waht-ka.		

DEPARTMENT OF THE INTERIOR.
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION.
J. W. POWELL, GEOLOGIST IN CHARGE.

PART II.

TRIBES
OF
WESTERN WASHINGTON AND NORTHWESTERN OREGON.

BY GEORGE GIBBS, M. D.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, October 13, 1876.

SIR: I have great pleasure in transmitting herewith, for such use as you may deem proper, in connection with material of like nature collected by yourself, a copy of a paper prepared by George Gibbs, M. D., some years since, "On the Indians of Western Washington and Northwestern Oregon."

This paper appears to have an exceptional value, and I should be gratified if you could secure its publication.

Very respectfully,

S. A. GALPIN,
Acting Commissioner.

Prof. J. W. POWELL,
Geologist in charge United States Geographical and Geological Survey of the Rocky Mountain Region,
Washington, D. C.

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TRIBES OF WESTERN WASHINGTON AND NORTHWESTERN OREGON.

By George Gibbs, M. D.

GEOGRAPHICAL DISTRIBUTION.

In the western district of Washington Territory,—that is to say, between the Cascade Mountains and the Pacific,—there is found, compared with the extent of country occupied, an extraordinary diversity in the aboriginal tongues. Mr. Hale, the ethnologist, who accompanied Captain Wilkes's expedition, recognized among them eight languages belonging to five distinct families, and to these are now to be added six other languages which escaped his observation. In addition, there are dialects of several but partially intelligible, even to those speaking the same general language.

As might be inferred, the tribes inhabiting this district are divided into bands having far less connection with each other than is the case with the Indians of the prairie, where a more wandering life bringing them continually into contact serves to keep up an identity in the common tongue. With all this diversity of speech, there is notwithstanding a general resemblance in character, manners, and habits throughout the district, but modified by geographical position and by other causes operating on both the physical and moral condition of the race.

Among nations whose life is almost altogether sensual, the character is affected to a more perceptible degree by exterior circumstances than among the cultivated. Scarcity or abundance of food, its nature, the modes of obtaining it, the occupations and amusements of life, climate, dress, all, to a marked extent, operate not only upon individuals, but upon the tribe. Except upon the strongest evidence, it could hardly be believed that the

Flathead of the Rocky Mountains, whose virtues approach him more nearly to the ideal savage of romance than any other upon the continent, was the kinsman, if not the progenitor of the Niskwalli; or the "Comanche" a relative of the Snake "Digger".

In a geographical view, the district presents three natural divisions: the Columbia River, the Coast, and Puget Sound; to which might perhaps be added a fourth, in the prairie country between the Kowlitz River and the Puyallup. The Cascade Range, which separates the latter from the great interior basin has a general elevation of from five to seven thousand feet, much broken however by ridges and elevated points; the great volcanic peaks: four of which, Mt. Adams, Mt. St. Helens, Mt. Rainier, and Mt. Baker, lie north of the Columbia: towering far above all. The width of this range varies from fifty to seventy-five miles. It is timbered on the east side with pines and larch; on the west, with fir, spruce, and the white cedar or *arbor vitæ.* The forest country on the western side may be said to extend to the ocean, the prairies occupying a comparatively small area. The skill of the Indians not enabling them to cope with the forest, they have been confined for the most part to the borders of the rivers and sound, to the coast, and the small prairies between the sound and the Columbia.

The banks of the Columbia, from the Grand Dalles to its mouth, belong to the two branches of the *Tsinūk nation, which meet in the neighborhood of the Kowlitz River, and of which an almost nominal remnant is left; upon the elevated plateau lying south of Mt. Adams and Mt. St. Helens, and upon the southern and western slopes of the latter, are the Klikatat and the Tai-tin-apam; on the Kowlitz, the tribe of that name, once numerous, but now almost extinct; and in the mountains north of the Lower Columbia, between Shoalwater Bay and the heads of the Tsihalis, the tribe of Willopah, (Owhillapsh,) or, as termed by Mr. Hale, Kwalhioqua, now reduced to a handful. These alone belong to four of the five families of languages above mentioned: the TSINŪK together forming one; KLIKATAT and TAITINAPAM belonging to the *Sahaptin*, of which the Walla-Walla and Nez Percé are the leading types; the KOWLITZ to the western branch of the *Selish* or Flatheads, and the WILLOPAH to the same division

*Chinook of authors.

with the Tahkali or Carriers, living on the headwaters of Frazer River, and the Klạtskanai, Umkwa, and Tū-tūten of Oregon.

The position of the Tsinūk previous to their depopulation was, as at once appears, most important. Occupying both sides of the great artery of Oregon for a distance of two hundred miles, they possessed the principal thoroughfare between the interior and the ocean, boundless resources of provision of various kinds, and facilities for trade almost unequaled on the Pacific. From the Dalles to "Cape Horn", below the Cascades, the river flows westward through a pass in the mountains, and with but a narrow margin occasionally intervening; but farther down it opens into what Lewis and Clarke denominated the Wappatū Valley, connecting with the valley of the Willamette by that river, and by the Kowlitz with the Tsihalis country and the basin of Puget Sound. Through this district it runs northward, the course of the valley trending with it until it is again diverted by the Tsinūk Mountains to its original westerly course. Toward the mouth it spreads into extensive bays, the north side lined with precipitous rocky bluffs of that range, while on the south the mountains which separate it from the Twallatti plains close in and unite with the Coast Range.

From the Dalles to the Cascades, the navigation is uninterrupted. At the latter point, which is the dividing ridge of the mountains, a series of rapids occurs, below which the influence of the tides is felt, and the river may be considered as navigable to the sea. The immense quantities of deposit annually brought down during the freshet occasion, however, extensive sand-bars, which are scattered at intervals to its mouth, encumber its estuary, and to a great degree create the difficulties of its entrance. The banks of the Columbia, where elevated above the freshets, are clothed with evergreens, fir and spruce predominating, and the same vegetation extends over the general face of the surrounding country, which, joined to its rocks of basalt and volcanic conglomerate, throw an aspect of gloom over the landscape. It is only in the early summer when the cottonwood and maple of the low grounds are in fresh leaf that the prevailing monotony is broken. The freshets of the Columbia overflow not merely the low islands, but most of the alluvial country bordering the river. They take place during the summer commencing in May or June according to the mildness of the

season, and subsiding toward the end of July. Freshets also occur on its tributaries, but these are more directly the effect of rains and are highest in the winter, whereas those of the Columbia arise from the melting of snow in the Rocky Mountains. The two principal branches on the north, below the Cascades, are the Kathlapūtl Wiltkwu, or Lewis River, and the Kowlitz. The floods of these rivers have an important influence upon Indian economy in their relation to the salmon fisheries, which furnish the most important staple of subsistence.

The mouth of the Columbia might perhaps more correctly be considered with the coast section, with which it is intimately connected; portages leading from Baker Bay to Shoalwater Bay, and thence to Gray Harbor. The first of these is an extensive but shallow piece of water, about twenty-five miles in length, separated from the sea by a narrow strip of lowland.

Several streams flow into it, of which the most noticeable is the Willopah, which has a rich alluvial valley of some extent. The southern end of this bay is Tsinūk territory, and it was formerly their principal winter quarters. The northern end belonged to the Tsihalis, and the Willopah occupied the mountain country lying behind it. It was a district admirably suited to Indian habits, furnishing great quantities of fish and clams, and the neighboring forest abounding in game. A few miles to the north lies Gray Harbor, the estuary of the Tsihalis. Its extent is considerable, being some twelve miles in length from east to west, and about the same in its greatest width. This also is in the country of the Tsihalis Indians who extended up the river to the Satsop, where they were met by bands to whom the name of Upper Tsihalis is collectively given. North of this there are no land-locked harbors, the streams entering the sea directly and without estuaries; of these there are several, the largest being the Kwinaiutl, the Loh-whilse, and the Kwillehiūt. What is known of this section is chiefly from the journey of Messrs. Simmons and Shaw, who followed the coast down from Cape Flattery, in the summer of 1855. The rivers take their rise in the Coast or Olympic Range, the Kwinaiutl in a lake of some size. South of Point Grenville, a sand-beach stretches along the coast, affording easy land communication and enabling the Indians to maintain a few horses, but between that and Cape Flattery the shore is more rocky and

broken, spurs from the mountains putting down to the sea. There is, however, some intermediate tableland. The whole is, with the exception of the intermediate beach, covered with forest. The interior of the peninsula is a pile of abrupt mountains, upon some of which snow lies perpetually.

The coast north of the Tsihalis tribe is successively occupied by the Kwinaiutl, the Kwillehiût, and the Makah, the first speaking a dialect varying considerably from the Tsihalis, the second a distinct language, the root of which is probably also in the Selish, and the third the language of Nûtka Sound. The Makah territory extends from the southern Cape Flattery, called by themselves Osett, around Cape Klasset, and up the Straits of Fuca, as far only as the Okeho River. These last, in accordance with the rude interior of their country, are confined almost entirely to the coast, and seek their subsistence from the sea itself.

The Kwinaiutl find their supplies in the streams, and to a certain extent in hunting, while the Tsihalis properly belong to the bays, from which they obtain winter salmon and shell-fish, and trade with the interior for kamas roots and berries. Trails are said to exist from the Chahlatt River to the Elwa on the straits, and from the Kwillehiût to the Pishtst and the Okeho.

Pursuing the Straits of Fuca, the mountain barrier comes in like manner to the shore until reaching the neighborhood of False Dungeness, leaving only a few coves for habitation.

From thence to Port Townshend a strip of more local character, some of it valuable for cultivation, borders the coast and bays. Only a few streams, and those of inconsiderable length, empty into the straits. Along this tract from the Okeho River to Point Wilson, the Klallam, or S'klallam are located, a tribe connected with those of the southeastern part of Vancouver Island. They are as may be supposed almost exclusively maritime, depending mainly for support upon fish or the commodities which they get in exchange; but less venturous than the Makah, they do not pursue the whale, or voyage beyond the mouth of the straits.

The interior basin, reaching from the forty-ninth parallel southward and embracing the islands, Bellingham Bay, and the waters of Admiralty Inlet, Hood Canal, and Puget Sound, forms the third section, whose remarkable feature is the series of bays and inlets which penetrate it in every direction.

The country included in this basin though considerably broken preserves near the water a very general level of about two hundred feet, rising higher and generally in tables toward the Cascade Mountains. Its eastern side is intersected by numerous rivers which have their origin in that range, interlocking with others emptying into the Columbia, and running in an oblique course toward the sound. The principal of these, commencing at the north, are the Nūkṣahk, which at the mouth takes the name of Lummi; heading in Mt. Baker, which it partially encircles, and emptying by two mouths into Bellingham Bay and the Gulf of Georgia; the Skagit and Stoluch-whamish, emptying into the shallow bays lying between Whidbey Island and the main; the Snohomish, of which the Snokwalmū is the principal branch, emptying into Port Gardner; the Dwamish, the upper part of which is known generally as White River, heading in Mt. Rainier and falling into Elliott Bay; the Puyallup, heading in the foot-hills of that mountain and emptying at Commencement Bay; and the Niskwalli, rising on its south side and discharging into Puget Sound. All these streams have low deltas of greater or less extent at their mouths, as well as alluvial bottoms, the more northern ones the most extensive. Farther up they run through narrow, timbered bottoms, bordered by high bluffs, the escarpments of the tableland, until at the foot of the mountains they are cañoned. It is by these streams, and the depressions or passes occurring at their sources, that the Indians of the interior obtain access to the sound for the purposes of trade. They are none of them navigable except by canoes, nor even in that way for great distances. Their course is rapid, and they are subject to frequent overflow, being alike affected by the heavy rains and by the rapid melting of the snow on the mountains. The principal freshets arise from the former cause, and occur in winter. The greater part of the country is timbered, but there are open prairies on Whidbey Island, and from the Puyallup around the head of the sound. These last are of gravelly soil, and extend, with intermediate belts of timber, to those on the upper waters of the Tsihalis and the Kowlitz. A distinguishing feature in this district is the number of lakes, some of considerable size, which are scattered through it. The largest of these are those near Bellingham Bay and that emptying into the Dwamish. The western side of Hood Canal, like the Straits of Fuca, is

bordered by mountains, which form the western wall of this basin. No streams of any size fall into it except the Skokomish, which enters at the elbow. The mountain group thus included between the Tsihalis, the coast, the Straits of Fuca, and Hood Canal, and known as the Olympic Range, would seem to have been once an island forming part of a chain with Vancouver and Queen Charlotte Islands. The Indians occupying this basin have all sprung, unless an exception be allowed in the Tsemakum, from the great Selish root, and are usually mentioned as the Niskwalli nation. They are divided into a vast number of small bands, having little political connection, but gathered into families, allied by similarity of dialect and by relationship. These, with their constituents, will be hereafter specified.

From these three principal divisions, an inferior or subdivision might perhaps be separated in the prairie country just mentioned. The facilities for grazing offered by this tract have induced in the occupants equestrian habits, which distinguish them from their neighbors. The number of their horses is, of course, inconsiderable, as compared with the tribes of the great plains, but has been sufficient to create an exception to the otherwise universal aquatic life of the coast region. The bands included are chiefly the Niskwallis proper and the Upper Tsihalis.

In former times, before the diminution of the tribes and the diversion of trade to the posts, there were numerous trails across the Cascades by which the Indians of the interior obtained access to the western district. Of late, many of these have fallen into disuse, becoming obstructed with timber and underbrush which they have not industry enough to clear out. In fact all their trails through the forest, though originally well selected, have become excessively tortuous, an Indian riding around the fallen trunks of tree after tree sooner than clear out a road which he seldom uses. The old Klikatat trail across the mountains to Vancouver had become impassable, and was cut out by Captain McClellan in 1853. Another led from one of the branches of the Yakama, south of Mt. Rainier, to the Kowlitz River, which in like manner has been almost abandoned, and the northern trails from the Winatshapam and Tselann Lake to the Sto-luch-wha-mish and Skagit seem to be altogether so. The two most used at present are those by the Nahchess and the main Yakama or Snokwalmū passes, the former of

which is the route of the United States military road from Steilacoom to Walla-Walla. The trade between the two districts was once considerable. The western Indians sold slaves, haikwa, kamas, dried clams, &c., and received in return mountain-sheep's wool, porcupine's quills, and embroidery, the grass from which they manufacture thread, and even dried salmon, the product of the Yakama fisheries being preferred to that of the sound. It will be noticed that north of the country more immediately bordering upon the Columbia, the whole of the western district is inhabited by tribes derived from a single stock, with the exception of the northwest point of the peninsula occupied by the Makah. The extensive family to which Mr. Hale has given the name of Tsihali-Selish, from its extreme western and eastern members thus stretches from the Rocky Mountains to the Pacific. On the south, its territories are bounded by those of the Sahaptin and Tsinûk families. On the north, it has in the interior the Tahkali, belonging to the Tinneh. The northern boundary upon the coast is not so definitely ascertained, but in my opinion will be found in the neighborhood of Johnston Straits, upon the Gulf of Georgia, thus including the Nanaimûk, Kowichin, Songhu, and Soke of Vancouver Island, and the Kwaitlen of Frazer River. The subject of their migrations will be noticed hereafter.

NOTICES OF PARTICULAR TRIBES.

Of the river Indians, and generally of those with whom no treaties have been made, very little is to be added to the observations contained in my former report. In that paper, the Klikatat were treated as belonging to the eastern division of this Territory, to which their original location and affinities attach them. As, however, they are here spoken of as connected with the western division, some explanation is necessary. After the depopulation of the Columbia tribes by congestive fever, which took place between 1820 and 1830, many of that tribe made their way down the Kathlapûtl (Lewis River), and a part of them settled along the course of that river, while others crossed the Columbia and overran the Willamette Valley, more lately establishing themselves on the Umkwa. Within the last year (1855), they have been ordered by the superintendent of Oregon to return to their former home, and are now chiefly in this part of the Territory. The present

generation, for the most part, look upon the Kathlapūtl as their proper country, more especially as they are intermarried with the remnant of the original proprietors. No correct census has at any time been made of the Klikatat, but they are estimated at from 300 to 400, exclusive of the Taitinapam.

Of the Willopah (Kwalhiokwa,) or, as they call themselves, Owhillapsh, there are yet, it appears, three or four families living on the heads of the Tsihalis River above the forks. According to the account of an old man, from whom the vocabulary was obtained, the Klatskanai, a kindred band, till lately inhabiting the mountains on the southern side of the Columbia, and now also nearly extinct, formerly owned the prairies on the Tsihalis at the mouth of the Skūkumchuk, but, on the failure of game, left the country and crossed the river. Both these bands subsisted chiefly by hunting. As before mentioned, they are of the Tahkali stock, though divided by nearly six degrees of latitude from the parent tribe. The fact of these migrations of the Klikatat and Klatskanai within a recent period is important, as indicating the direction in which population has flowed, and the causes inducing this separation of tribes.

At the council held on the Tsihalis in February, 1855, an opportunity was offered of ascertaining, with sufficient correctness, the numbers of these Indians, as also the particulars of the tribes intervening between them and the Makah of Cape Flattery. The name Chihalis, or Tsihalis, strictly belongs to the village on the beach at the entrance of Gray Harbor. The word itself signifies *sand.* It has, however, now become applied to all the bands inhabiting the bay and river. The Lower Tsihalis, or those from the mouth of the Satsop down, including the villages on the Whishkah and Wanūlchi, and the few on Shoalwater Bay, numbered in all but 217. These differ very little in anything except language from their Tsinūk neighbors. There were formerly five principal villages of the tribe on the river, seven on the north, and eight on the south side of the bay, and even within the recollection of American settlers the population was very considerable. Ka-kow-an, belonging to the Tsihalis village, a very old man, seems to have been the principal chief, and his son, Tū-le′-uk, now claims, in his place, to be the head of the tribe.

The Upper Tsihalis, who for the present purpose may be mentioned here, are a connecting link between the Kowlitz, the Lower Tsihalis, and the Niskwalli. By the Indians on the sound they are known as Stak-ta-mish, or inland people; by others, as Nū-so-lupsh, a name apparently referring to the rapids in their stream, as the same is applied to the Upper Kowlitz, and by the Willopah as Kwū-teh-ni. Their country included generally all that drained by the Tsihalis above the mouth of the Satsop, embracing some of the most fertile land in the Territory. This tribe also is verging on extinction; the total number, as near as could be ascertained, being 216. Their principal chief, at the time of the settlement by Americans, was Tsin-nit-ieh, a man of rather extensive influence. Since his death they can scarcely be said to have had one, though Gowannus is recognized by the agency as the nominal head. No treaties have as yet been concluded with any of the preceding.

The Kwinaiutl, of which tribe the Kwe'hts-hū form part, were present at the council. This tribe speak little more than a dialect of the Lower Tsihalis tongue. They are mostly on or at the mouth of the two streams which bear their respective names. The Kwinaiutl is celebrated for its salmon, which are considered to excel in quality even those of the Columbia. The Kwillehiūt were not represented at the council, though two boys belonging to the tribe accompanied the Kwinaiutl, probably sent to ascertain its objects. It had been supposed previously that the different branches of the latter extended to the Makah territory, and that all of them were present by their delegation. Under this supposition, they would have been treated with as a single tribe had not the accidental discovery of the essential difference in language led to more particular inquiry. This circumstance of itself shows the importance of ethnological investigation in the management of Indian affairs. In classifying the languages of the district, I have provisionally placed the Kwille'hiūt, as well as the Tsema-kum, of whom mention will be made hereafter, among those of the Selish family, conceiving the analogy to be sufficient to authorize the conclusion. The very great dissimilarity between them and the other adjacent tongues is, however, recognized by their neighbors, who say that they "speak like birds," a phrase commonly used in regard to language absolutely foreign. There

are two bands of this tribe, the Kwille'hiūt, or Kwe-dee'-tut, and the Hūch, or Kwāāksat. They are good seamen, and more nearly approach the Makah in daring than any of the others.

The Kwille'hiūt and Kwinaiutl were included in a treaty separately, made subsequent to the general council of the coast tribes on the Tsihalis. The places for reservations were by that instrument left to be fixed by the President. No settlements whatever have as yet been made in their country, nor is it probable that there soon will be.

Of all the tribes west of the Cascades, the Makah exhibit the most marked and characteristic traits, differing from the sound Indians in features and habits as much as language. Their intercourse with the whites has been very limited, and that not of a kind to make much change in their original customs. Physically, they have the type of the Nūtka Indians. The expression indicates ferocity and treachery, for which indeed they have a wide reputation. The beard and moustache are well developed, and are not extirpated. The complexion, as is indeed the case with all these tribes, varies considerably, some being much darker than others, without reference to the intermixture of blood. Flattening the head though prevalent, is not carried to a great excess. In many respects, they are superior to their neighbors, being far more enterprising and exhibiting greater skill and industry in their manufactures; and they are more moral, for they prostitute only slaves. This tribe had a considerable infusion of white blood, a Russian vessel having been cast away near here, as it is supposed, some thirty-five or forty years since, and the crew, being strong enough to protect themselves, having lived among the Indians for some time before they were relieved. Several individuals were present at the council who in their features, complexion, and yellow hair bore the strongest proof of their Sclavonic origin. They have four principal or winter villages: Neeah, at the site of the old Spanish fort on Neeah Bay (Port Nuñez Gaona); Waatch, on the south side of Cape Flattery; Tsū-yess, in a cove or indentation a few miles south of it; and Osett, at the Flattery rocks. Another village on Neeah Bay has been abandoned since the prevalence of the small-pox in the fall of 1852, and the Klasset and Tatooche Island villages are summer resorts. It is stated on the authority of Yallakūb, or Flattery Jack, that previous to the

sickness the tribe could muster 500 fighting men. The total of both sexes and all ages is now reduced to little more than that number. Both Yalla-kūb and Kleh-sitt, or the white chief, died during that winter. The latter, a Russian half-breed, was the head of the tribe; Jack being however the best known, from his speaking a little English, and his greater familiarity with the traders.

The Neeah village, at the time of our visit in January, 1855, consisted of two blocks of four or five houses each built close together. The largest single house was about seventy-five feet long by forty in width, and probably fifteen feet high in front, the whole constituting one room. The frame consisted of heavy posts set in the ground, supporting rafters, some of which were at least eighteen inches in thickness at the butt. The labor of raising them to their position, with no aid from machinery, may be imagined. The sides were formed of planks placed horizontally, and secured by upright poles, inside and out, at a few feet apart, to which they were tied through small apertures by withes. The roof, like those of the Sound Indians, was made of boards, guttered out and lapping one over another. Each house is occupied by several families, their respective portions being separated by a partition of two or three feet high. Chests of quite large size, and very neatly made considering the tools employed, contained the personal chattels of the owners. A raised platform ran around the house, on which the inhabitants sat, slept, or worked; and overhead were shelves and poles on which their property was stowed. A more miscellaneous assortment could hardly be found at a pawn-broker's. Seal-skins full of oil, baskets of dried halibut and salmon, flitches of blubber, whaling apparatus, paddles, bundles of mats, articles of all sorts from wrecked vessels, boxes and bags of every description, hung, lay, or stood in endless variety and confusion. Some of the other houses were nearly as large. Into one, a canoe thirty-six feet in length had been introduced for the purpose of repairing, nor did it occupy any inconvenient room. Mr. Goldsborough, who visited the village in 1850, informed me that the houses generally were on an even larger scale at that time; that Flattery Jack's house was no less than one hundred feet in length, and that about twenty women were busily engaged in it making bark mats and dogs'-hair blankets. One of the blocks is partly surrounded with a stockade of

puncheons twelve or fifteen feet high, strengthened by very large posts, into which a tie-beam is mortised.

The Makah are, as has been mentioned before, almost exclusively maritime in their habits; their country being very small, broken, and rocky. They pursue the whale in their canoes even out of sight of land, and attack him with a daring that would not disgrace New England fishermen. On one occasion, a canoe was gone five days. The men succeeded in killing the whale, and subsisted on the blubber, chewing some roots which they had with them for want of water. After all, they were compelled to abandon the fish. Their tackle consists of a harpoon, the point formerly edged with shell, now usually with copper, very firmly secured to a line, and attached lightly to a shaft about fifteen feet long, to which also the line is made fast; a seal-skin float is attached by another line, and serves to buoy the whale when struck. The scene of the capture is described by eye-witnesses as very exciting, ten canoes being sometimes engaged, the crews yelling and dashing their paddles with frantic eagerness. When taken, the whale, buoyed up with floats, is towed in triumph to the village and cut up. They formerly tried out the oil by placing the blubber, after it had become softened, into boxes, and melting it out with heated stones. The oil is kept in the paunch of the whale, or in seal-skins and bladders, and is used as an article of food as well as for trade. The season commences in March. The Makah were till lately in the habit of purchasing oil from the Nittinat also, and have traded in a single season, it is said, as much as 30,000 gallons. Previous to becoming whalers, the young men go through a species of probation, probably similar to that of the Tamahno-ūs. A portion of them only attain the dignity of whalers, a second class devote themselves to halibut, and a third to salmon and inferior fish, the occupations being kept distinct, at least, in a great measure. The larger class of canoes generally belong to a single individual and he receives a proportionate share of the booty from the crew. The halibut season is from March to May, when the salmon fishery commences. This last is by trolling. Very few of the fall salmon are taken. Cod are obtained at the entrance of the straits, and other kinds of fish are abundant at all seasons, among which is the Kūshkao, apparently a species of perch, of very good quality. Muscles and echini of large size are also

abundant. Sea-otter are not obtained at the cape, but the Indians purchased them of the Nittinat, and carried them to Victoria for sale. Formerly they raised a large quantity of potatoes; but since the sickness they have neglected this provision.

The Makah bore the nose as well as ears, and both men and women wear ornaments in them, generally; in the former, a small triangular bit of shell, in the latter, larger pieces. The men for the most part wear nothing but a blanket; the women, a breech-clout, and blanket of dogs' hair or down, or a cedar bark robe. A few of the men, at the time of the council, had bear skins tied around the throat with the fur out; and as they sat on the ground, the skins encircling them and covering the face to the nose, they made a very picturesque appearance. Their hats, when they wear any, are of the conical form common along the coast. Their finest manufactures are the blankets already mentioned. Those of dogs' hair and down are common to other parts of the sound, more particularly those which have least communication with the whites, as homespun articles here, as elsewhere, give place to "store goods" with advancing civilization. The cedar blankets and robes are known almost exclusively to be their own; they are very nicely made, and quite pliable. Their dishes resemble those of the northern Indians, of which many specimens have found their way to the States; long, shallow trays serving to hold the common mess, and smaller square ones for the individual portion.

The Makah before they were broken by sickness carried their war-parties to some distance. They are still on bad terms with the Soke and Psong of Vancouver Island, as well as with their immediate neighbors to the south, the Kwillehiūt. They chastised the Tsemakum of Port Townsend before the Klallam attacked them, and not long since threatened the Klallam also, but the difficulty was arranged by King George, the Klallam chief, giving his sister to the white chief in marriage; a regal settlement of difficulties worthy of European diplomacy.

On occasion of the treaty made with them by Governor Stevens, in January last, the Makah were first brought into official intercourse with the whites. Previous to that time, they had declined to receive papers from the agent, Colonel Simmons, being under apprehensions that they would

bring back the small-pox. By the governor's direction, they, on that occasion, named two subchiefs from each village, from whom he selected an Osett, named Tse-kau-utl, as head chief. This treaty secured to them the point of the peninsula, including the site of the old Spanish fort, on Neeah Bay, and the Waatch village on the coast.

The Klallam I consider to be another branch of the Selish, though of a more remote origin than the Niskwalli. Their opposite neighbors of Vancouver Island, the Soke or Tsohke of Soke Inlet, and the Tsong or Songhu of Victoria belong to the same connection. The tribe is still a numerous one though like others of the district, considerably reduced. A few families have removed to, and are permanently settled on, the island. Their proper country lies on the straits between the Okeho River and Point Wilson; but, after the reduction of the Tsemakum, many of them established themselves at Port Townshend. The Klallam were embraced in the same treaty with the Tsemakum and the Skokomish, and a common reservation made for them at the head of Hood Canal. Since the death of S'Hai-ak, or King George, Tsitz-a-mah-han, or Duke of York, has been recognized as the head chief. Their total number is now 926. Their principal villages are Okeho, at the mouth of that river; Pishtst, on Klallam Bay; Elwa, at the mouth of a stream so called; Yinnis, at False Dungeness; Stehtlum, at New Dungeness; Kahkwaitl, at Port Discovery; and a recent one at Kahtai, or Port Townshend.

The Tsemakum are reduced to 90 souls. Their original country embraced Port Townshend, Port Ludlow, and Port Gamble. The tribe probably was never a very large one, but has been noted among all its neighbors for its pugnacity. It has been successively engaged in wars with the Makah, Klallam, Toan-hūch, Snohomish, and Dwamish, in all of which it suffered severely. Their present chief is Elsakweoit. These as before mentioned have, like the Kwillehiūt, been classed with the Selish tribes. Singularly enough, while their languages exhibit greater resemblance to each other, notwithstanding their relative position, than do either to their immediate neighbors, the Tsemakum is literally an unknown tongue to the rest; not an individual, it is said, out of the tribe being acquainted with

it, a circumstance very unusual among Indians. In their modes of subsistence, habits, &c., they do not differ noticeably from their neighbors.

There remains on these waters what may be termed the Niskwalli nation, which is thus divided, pursuing the geographical order:

1st. The Skokomish, of whom the Toanhūch seems to be another name only, said to mean in the Klallam tongue "a portage". Of these, there were formerly several bands, as the Kwūlseet and others, whose names are preserved in those of different localities. They occupy both sides of Hood Canal above Port Gamble, and number 290 souls. Their chief is now Hol-hol-tin, better known as Jim. As already mentioned, the Skokomish were embraced in the same treaty with their neighbors, the Klallams and Tsemakums. Their language constitutes a distinct one, differing so far from that of the Niskwalli as not to be generally understood. The Skwawksin, or Skwawksnamish, who occupy the isthmus between Hood Canal and Case Inlet, in some respects more properly belong to this connection than to the Sound Indians.

2d. The bands occupying Puget Sound and the inlets opening into it as far down as Point Pully. These all speak the same dialect, the Niskwalli proper, and were all included in treaties made at Shenah-nam, or Medicine Creek, December, 1854, since ratified by the Senate. They number collectively 893. A division might be made of these into three subtribes, the first consisting of the S'Hotlemamish of Case Inlet, Sahehwamish of Hamersly Inlet, Sawamish of Totten Inlet, Skwai-aitl of Eld Inlet, Stehtsasamish of Budd Inlet, and Nūsehtsatl of South Bay or Henderson Inlet; the second consisting of the Skwalliahmish or Niskwalli, including the Segwallitsū, Steilakūmahmish, and other small bands; the third of the Puyallupahmish, T'Kawkwamish, and S'Homamish of the Puyallup River and Vashon Island. The first are properly salt water Indians; the second are for the most part like the Staktamish, or Upper Tsihalis, equestrian in their habits, and the last are River and Sound Indians. Three reservations were assigned to these bands as permanent homes, each consisting of about two sections of land; one being the small island at the mouth of Hammersly Inlet or Skūkum Bay, another upon the sound near the Niskwalli, and a third upon Commencement Bay. These are all upon

the water, and are suitable for fishing stations. As, however, none of them afford pasture land, it will be desirable that when negotiations are concluded with the Upper Tsihalis some provisions be made of a tract suitable for animals, to which all those possessing them can resort in common. By the treaty Kwi-e-mihl and Sno-ho-dum-sit were designated as head chiefs of the bands embraced within its provisions.

Below these is the division of which the Dwamish and Sūkwamish are the principal bands, occupying Elliott Bay, Bainbridge Island, and a portion of the peninsula between Hood Canal and Admiralty Inlet. Their head chief is Se-āā-thl, or, as it is usually pronounced, Seattle, from whom the town on Elliott Bay has been named. In this connection are also the Samamish, Skopahmish, Sk'tehlmish, St'kamish, and other small bands lying upon the lake sand the branches of Dwamish River, who are claimed by the others as part of their tribe, but have in reality very little connection with them. A very few of these last possess horses, but the majority are river Indians. The aggregate number of the whole was by census 807, which probably falls a little short of the truth. They differ but slightly from the Niskwalli in language. These tribes were included with all the others of the eastern shore and the islands in the treaty of Mukleteoh, or Point Elliott. A reserve of two sections was retained for them at Port Madison.

3d. The Snohomish, with whom are included the Snokwalmū, Skiwhamish, Sk'tah-le-jum, Kwehtl-ma-mish, and Stolutswhamish, living on the Snohomish and Stolutswhamish Rivers. The Snohomish tribe itself occupies only the country at its mouth and the lower end of Whidbey Island; the upper part of the river belonging to the Snokwalmū, &c. They number 441 souls, and the other bands, collectively, 556. At the time of the treaty they were all placed under Patkanam, the chief of the latter. It is observable that though the connection between them is most intimate, the Snohomish assimilate in dialect to the next tribe, the Skagit, while the Snokwalmū speak the Niskwalli in its purity. In the treaty of Point Elliott, the reservation for this division was fixed at two sections on a small creek emptying into the bay formed by the mouth of the Snohomish River. A central reservation of one township, to include the former, intended for the general agency of the Puget Sound district, and as an ultimate home for

all the tribes, was contemplated at the same place. The small bay known as Tulalip Bay, upon which is a saw mill, affords an excellent site for this purpose; and the land in the neighborhood, being easily cleared and of good quality, would enable the Indians in a great measure to subsist themselves. The Snokwalmū and other upper bands of this division possess a few horses, and are much intermarried with the Yakama Indians, here indiscriminately called Klikatat. They hunt as well as fish; their neighborhood to the mountains and more active and energetic character giving them a superiority in this respect. One of the two principal trails across the Cascade Mountains, that by way of the main Yakama, passes through their country; the Nahchess trail leading from White River.

4th. The Skagits, including the Kikiallu, Nūkwatsamish, Tow-ah-ha, Smali-hu, Sakumehu, Miskaiwhu, Miseekwigweelis, Swinamish, and Skwonamish, occupy the remaining country between the Snohomish and Bellingham Bay, with the northern part of Whidbey Island and Perry Island. With them a different dialect prevails, though not so distinct but what they can be understood by those already mentioned. They altogether amount to 1,475, and have been assigned Goliah as head chief. This division have no horses, but are altogether canoe Indians. With the exception of the islands and the immediate shore of the main, their country is altogether unexplored. They formerly had some communication with the Indians beyond the mountains; but it is supposed to have been discontinued in consequence of obstructions to their trails. The Skagit reservation, as agreed upon in the treaty, was the peninsula forming the southeastern extremity of Perry Island.

5th. The Samish, Lummi, Nūksahk, living around Bellingham Bay and the Lummi River. The two former are salt water, the last exclusively river Indians, who as yet have had very little connection with the whites. Collectively, these might be called the Nūh-lum-mi. Tsow-its-hūt was recognized as their common chief by the treaty, and a reservation made for them of an island at the forks of the river. Altogether they number 680. The languages of the Lummi, at the mouth of the river, and of the Nūksahk, a few miles higher up, differ so much as to be almost unintelligible to one another. The latter seems to approach more nearly to that of Frazer

River, and, in fact, their principal intercourse is with Fort Langly and the Indians in that direction. The above tribes were also treated with at Point Elliott. It is believed that there is no other permanently located on the main shore south of the boundary line; but some of the Vancouver Island Indians cross over in the fishing season. The names of tribes living to the north of the Niskwalli, cited by Mr. Hale on the authority of a Canadian, it may be mentioned are recognizable in those of Puyallup, Sukwamish, Skagit, and Kowitsin or Kawitshen.

With these end the Niskwalli nation. The enumeration here given may be relied on as substantially correct. It was taken by Colonel Simmons while distributing presents, and when almost all the Indians were got in. The result is, for the Niskwalli connection, a total of 5,242; for the total population of the Sound and Straits of Fuca, 6,258. Adding to this the most recent enumeration, or estimate, of the coast and Columbia River tribes, the Indian population of the district may be assumed at 8,687.

This total, as well as the details, differs considerably from the estimates made in January, 1854, and, indeed, from the census taken in the winter of 1854–55, while the treaties were progressing. It seems to be pretty certain that the lower tribes, instead of diminishing, are on the increase. This is to be attributed in some measure to their being at peace among themselves and protected by the settlements from northern invasion, and to the fact that no epidemic diseases have recently attacked them.

POPULATION.

In my report to Captain McClellan, I made an attempt to compare all the estimates of the Indian population of the Territory which was within my reach. Since then, an actual count or census of most of the tribes in this part of the Territory has been twice attempted, once by myself and once by Colonel Simmons. In considering the different statements which have been made from time to time, I am well satisfied that none of them can be taken as the basis of any accurate calculations respecting the ratio of increase or diminution, and I am further inclined to the opinion that the aggregate former population, taking one period with another, has never been very much greater than within our knowledge of it. In arriving at

any conclusion, it is necessary to regard not merely the actual facts of increase or mortality known to us, but the capacity of the country to furnish subsistence, the modes of obtaining it followed by the Indians, their general character and habits, their fecundity, their wars, and various other circumstances directly or indirectly bearing upon life. That the estimates, even of residents, cannot be relied upon with confidence, has been made sufficiently evident by the discrepancies in our different attempts at an actual enumeration, and those of travelers, like Lewis and Clarke, are likely to have been still wider from the fact. Still, as no other data exist upon which to found any opinion, we are driven to assume these for the purpose of discussion.

The population of the Columbia, below the Cascades, was very probably at its height early in the present century. None of the early writers mention the indications of previous mortality as remarkable in extent; and this negative evidence is almost conclusive when taken in connection with their subsequent multiplication between 1820 and 1830. Lewis and Clarke, in 1806, estimated the total number at about 8,500, which is within the bounds of probability. They in fact seem to have rather underrated the four lower bands of Tsinūk, whom they place at 1,100 souls, whereas Mr. Irving, on the authority of the fur-traders, but a few years later, gives their number of warriors alone at 554, a force requiring a much larger total. The same period may also be assumed as the date of greatest prosperity of the tribes on the coast and on the Kowlitz and the Tsihalis Rivers. The estimate of the former, founded on Indian authority and aided by the reported number of houses, gives a total of 4,300, not an excessive one, if the Makah are included, as seems to be the case. Of the Kowlitz and Upper Tsihalis, who are not mentioned by them, 4,000 may be admitted as the extreme.

According to Vancouver, it would appear that the Sound tribes had suffered from some great calamity previous to his visit in the spring of 1792. In all those waters from Port Discovery to head of the sound, during a minute survey, he did not meet with over 1,200 Indians, and at least half of these must have belonged to the Skagit and Snohomish. The season of the year was too early for them to have left the water in search of roots and

berries; and those that he saw manifested no alarm at his presence, which would induce the idea that others had fled in consequence of his approach. Besides the quantity of bones which he met with in different places, and more particularly the neglect with which they were treated, indicated the recent presence of some pestilence. As nearly corresponding with the time when Lewis and Clarke supposed the small-pox to have visited the Dalles, it is not improbable that this disease had prevailed here also, though Vancouver does not speak of its marks upon the survivors as being very recent. War could not have been the cause of such widespread effects, as their hostilities never resulted in much bloodshed within a short time, though acting as a steady check on population. After Vancouver's visit, there must have been a very considerable increase, which according to Indian account, has been since, at two or three different times, affected by epidemic diseases.

In the district referred to, there are at this time over 5,000 Indians; and while the tribes lower down the sound are increasing, as appears by the number of children, others in more intimate connection with the whites have greatly fallen off, and some are nearly extinct. It would seem, therefore, as if constant fluctuations from natural causes, not arising out of the settlement of the country, had existed among them from an early time, and the inference would be that their total number had never greatly exceeded that which they have reached since the discovery. Too great stress is not to be laid upon the assertion of the Indians themselves that they were once a great many, for their ideas of number are vague at the best, and the recollection of any former mortality would probably be exaggerated, while the after-increase would be disregarded. I should consider a population of 8,000 for the tribes within the Straits of Fuca as the utmost which they have ever reached. Mr. Finlayson, of the Hudson Bay Company, made a count of the Klallam in 1845, and ascertained their numbers to be 1,760. Taking this as their maximum at any one time, the total number of Indians in this Territory, west of the Cascade Mountains, during their most flourishing epoch, and on the supposition that the condition existed simultaneously to all of them, would amount to 26,800, or about three times their present number. This seems to me as great a body as the country could have supported according to their modes of life, and certainly is in itself formid-

able. It is most probable however, that the whole were never at once in the same condition of prosperity, but that fluctuations occurred among different tribes at various times. Mr Hale, to whose work I have only recently had access, does not touch upon the Sound tribes, with the exception of the Niskwalli (Skwale); and the estimates furnished by Captain Wilkes in the same year (1841), although covering a portion of the deficiency, are yet very incomplete, and do not coincide with the others in those mentioned by both. The census of a portion of the Sound tribes, made by Dr. Tolmie in 1844, and published in the former report, is, though undoubtedly more accurate than the above so far as it goes, but a very partial one. I have endeavored to combine all these, on the assumption that no great changes had taken place in that interval, but without being able to arrive at any valuable result as regards details. It seems probable, however, that the total population of the western district at that time reached 15,000, and that the tribes most exempt from diminution since have been those of the eastern shore of the sound below the Puyallup River.

The more recent estimates of General Lane, in 1849, I have passed over as being mere estimates, and not entirely complete. They cannot aid in any way in drawing accurate conclusions.

On one point connected with the subject of population, a fact of ethnological importance may be referred to, viz, the very small number of indigenous half-breeds. Notwithstanding the length of time that the fur companies have occupied the country, and the almost universal connection of its employés with native women on permanent terms, the number of metifs is hardly appreciable.

TRIBAL ORGANIZATION AND GOVERNMENT.

No division of tribes into clans is observable, nor any organization similar to the eastern tribes, neither have the Indians of this Territory emblematical distinctions resembling the totem. Among some of the northern tribes, as I am assured by Mr. John Work, of the Hudson Bay Company's service, these exist. As regards the chiefdom, it is theoretically hereditary; but if on the death of a chief the eldest son is objectionable from stupidity or bad reputation, it is said that the tribe sometimes set him aside for the

next. If a chief's sons are too young to govern, his brother or next relative succeeds him and continues chief till his death, when the office reverts to the son of the elder. It is not unusual to find men living as chiefs over the mother's tribe instead of the father's. This is the case with Seahtl among the Dwamish. The reason seems to be that on the death of the father the children, if young, are often carried back by the mother to her own people and brought up among them. It does not appear that the title in such cases descends in the female line. With the exception of a very few men of whom reputation for courage or sagacity is considerable, and whose influence is in consequence extended over a tribe, their nominal chiefs have no control beyond their own petty bands, nor is it potent even there. Wealth gives a certain power among them, and influence is purchased by its lavish distribution. There is no class of braves, or warriors, and no distinction between war and peace chiefs. The decision of all questions of moment depends upon the will of the majority interested, but there is no compulsion upon the minority. To this fact, as will elsewhere be noticed, seems to be due in some degree, the splitting up and subdivision of tribes. In fact, society is perfectly democratic, because in the absence of government or authority, it cannot be otherwise. There is no priesthood aside from the tamahnous men, or doctors, who have by virtue of their office an important part to play as leading the ceremonial incantations which accompany proceedings of general interest. In their councils, every one has the right of speaking, and assent or dissent is ascertained by exclamation or silence. Some of them are effective orators, though in general their eloquence is of a very noisy and vociferous kind. The women are present at, and join in, these talks, speaking in a low tone, their words being repeated aloud by a reporter. On occasions of less ceremony, they sometimes address the audience without any such intervention, and give their admonitions with a freedom of tongue highly edifying. In a few instances, matrons of superior character, "strong minded women", have obtained an influence similar to that of chiefs. Sally, the widow of Tsenahmus, a Tsinūk chief, well known on the Lower Columbia, enjoys great authority among the Indians and general immunity from the whites. The queen, an old lady of the Tsihalis, who patronized Captain Wilkes's party in 1841, yet rules her neigh-

borhood with undisputed sway, and on occasion of the late council "put in her oar" with considerable effect against a removal. After the talks, time is generally taken by the assembly to consider the matter in hand before a final action is decided. The feasts at which their principal consultations generally take place will be mentioned hereafter. They are given by some leading chief or rich man, who takes the office upon himself with a view of bringing himself conspicuously before the public.

Property.—As far as I can gather the views of the Sound tribes, they recognize no individual right to land except actual occupancy. This seems to be respected to this extent, that if a man has cleared a spot of land for cultivation, he can hold it on the return of the season for planting from year to year, as long as he sees fit. So in their villages, the site of a house pertains to the individual as long as he leaves any vestige or evidence of a building on it. Among the Tsinūk and Lower Tsihalis, the right may have been carried somewhat further, but unsettled lands away from their usual haunts are but little regarded. Tribes are, however, somewhat tenacious of territorial right, and well understand their respective limits; but this seems to be merely as regards their title, and they never, it is believed, exclude from them other friendly tribes. It would appear also that these lands are considered to survive to the last remnant of a tribe; after its existence as such has in fact ceased. There seems to be, in some instances, a vague claim by chiefs to territorial sovereignty, as for example among the Makah, where any wrecked property floats ashore the proprietor claims from the finder a portion of it, and it is said payment is exacted for the use of particular pieces of ground. Cases have been mentioned of a claim by a chief to the ownership of the whole country occupied by his tribe; but these do not seem to have any foundation in acknowledged right, or to be actually maintained. Sneetlum, the former chief of the Skagit, is said to have made such pretensions. As regards the fisheries, they are held in common, and no tribe pretends to claim from another, or from individuals, seigniorage for the right of taking. In fact, such a claim would be inconvenient to all parties, as the Indians move about, on the sound particularly, from one to another locality, according to the season. Nor do they have disputes as to

their hunting grounds. Land and sea appear to be open to all with whom they are not at war. Their local attachments are very strong, as might be inferred with regard to a race having fixed abodes, and they part from their favorite grounds and burial-places with the utmost reluctance.

As regards the right of property in houses or goods, their ideas are naturally clearer. The maker of anything is its necessary owner until he voluntarily parts with its possession. So also the captor of fish or game, the one who digs roots or raises vegetables; but it is not probable that they have ever speculated upon the origin of this right, nor would their minds comprehend any abstract reasoning upon the subject. They have customs, however, in some respects peculiar to themselves. Not only do the men own property distinct from their wives, but (which is a consequence following on polygamy) their wives own each her private effects, separate from her husband as well as from the others. He has his own blankets, she her mats and baskets and generally speaking her earnings belong to her, except those arising from prostitution, which are her husband's. On the decease of a man, his property is immediately taken possession of by his relatives, and what is not destroyed or displayed at his grave is divided among them, his sons if grown up taking a part; his wives get nothing whatever, nor young children, but unless appropriated by the men, return to their own people, taking the latter with them. Another custom in respect to property is that the seller of a horse, slave, or woman guarantees life and safety for a time. If they escape or die within perhaps a month or two, the purchaser can demand back the price. As a general thing, they do not dispose of property before death. Instances happen of course when they express the wish that individuals should have particular articles, but is not always regarded. Judge Ford informed me that one day the Indians announced to him the death of a man near by. The next they told him that he was alive again, and that he said he had not disposed of his horses to suit him, and had come back for that purpose, that he had now done so and was going to die again, which he accordingly did during the day, and that time in earnest. This sort of *coma* preceding death, it should be remarked in explanation, seems to be not uncommon.

Slavery.—Slavery is thoroughly interwoven with the social polity of the Indians of the coast section of Oregon and Washington Territory. East of the Cascades, though it exists, it is not so common; the equestrian habits of the tribes living there probably rendering it less profitable or convenient than among the more settled inhabitants of the coast. Southward it ceases, so far as my observation has gone, with the Siskiou Mountains, which divide Oregon from California. Many of the slaves held here are, however, brought from California, where they were taken by the warlike and predatory Indians of the plains, and sold to the Kallapūia and Tsinūk. The system probably originated in wars, all prisoners becoming slaves as a matter of course, though as usual they have some fanciful modes of accounting for it. Thus some of the Sound Indians told Colonel Simmons that the first was made on the occasion of a great feast, when one of the guests criticised the cooking of the fish. The others, disgusted at his ill-breeding, debated upon his punishment. Some were for killing him; but it was finally decided to make him a slave, that he might always serve his insulted host, which accordingly was done. However this may be, the occasions of making them have since greatly multiplied. Thus, if one Indian has wronged another, and failed to make compensation, or if a debtor is insolent, he may be taken as a slave. Their mode of procedure is characterized by their wonted deliberation. The plaintiff comes with a party to demand satisfaction, and holds out to the other the option of payment or servitude. If no satisfaction is given he must submit unless he is strong enough to do battle. And this slavery is final degradation. The rule of once a slave always a slave extends so far that if the debtor should have given up some relative in his power, and subsequently redeems him, he becomes his slave in turn. If a man purchase his father or mother, they become his slaves, and are treated as such. The children of slaves by others are slaves likewise. And the children of a man by his own slaves are but half free; they do not rank as *seahb-viri.* Even if one purchases his own freedom, he is yet looked upon as an inferior. A distinction is to be made as regards women, that whereas in one sense they are always slaves or property, yet when a man sells or pays away his sister or daughter, she, if born of free parents, becomes the wife of the creditor or purchaser,

and as such does not follow the rule of distribution, but on the death of her husband returns to her tribe or family. The number of persons thus held upon the Sound is less than farther north, but probably amounts to one-tenth of the population. Many of them belong to distant tribes, and others belonging to these are held elsewhere. The system has been the cause of constant disturbance among themselves, as well as of wars with their neighbors; for not only were the latter often made for the purpose of obtaining them, but the occasional escape or stealing of slaves created difficulty and led to retaliation. For this reason, it was thought expedient in the treaties with the Sound tribes to stipulate its abolition. The life of a slave was entirely at the disposal of his master or mistress, and it was formerly customary among most of the tribes to kill part at least on the death of the owners. At Tsinūk, as lately as 1850, an attempt was made to starve a little slave girl to death, who had been given to a child in the family, previously deceased, and her life was only saved by the intervention of the citizens, who offered to pay her price, representing that it would be as good to destroy the value in merchandise, and adding the weight of a threat in case of refusal.

Dr. Tolmie informs me that the course of the slave trade has always been from south to north; the only exception in his knowledge being that the Kowlitz Indians, formerly a very strong tribe, used to make forays on the Sound and carry their prisoners to the Columbia River.

Retaliation.—The law of life for life is fully recognized, subject, however, to compromise on payment of damages. The procedure is about as follows: If one Indian has taken another's life, the revenge is not immediate; it is talked over for some time, perhaps months, during which any overture for settlement can be made. If none is offered, the relatives of the deceased, with a sufficient party of their friends, proceed to the murderer and make a demand on him for satisfaction. If he or his friends can make up a sufficient amount of goods to appease the next of kin, the affair is settled, the other friends being paid something for their trouble in the matter, and some return is then usually made by them in token that peace is restored. If the murderer cannot himself make a suitable recompense, or his friends will not

assist him, they then take his life, and the affair stops, no hostility being provoked anew by the act. The amount to be paid as blood-money depends upon the importance of the person killed; women being of less value than men. Ten blankets will generally pay for a common person. Occasionally, the individual sought for, instead of compromising, makes fight, especially if a chief or a man of influence, in which case a *quasi* war arises between the two tribes or factions. It generally terminates without much bloodshed, and leads to an amicable arrangement. This system of retaliation, which is carried out in every matter, and takes the place of civil process for debt, as well as actions for torts or criminal prosecutions, has worked much mischief among the Indians, and been one source of slavery, as well as of the breaking-up of the tribes. The principal cause arises in the event of death under the hands of the doctor, as he always receives his fee in advance, and on the understanding that he is to cure his patient. So, if not successful in his conjurations, he is called upon to refund, perhaps with damages, or, in case of failure, is set upon and killed in turn. Should the patient, however, on his death-bed, attribute his fate to the malignant tamahno-ūs of the practitioner, his friends do not trouble themselves with any preliminaries, but dispatch him at sight.

Wars.—Until the influence of the whites came to be sensibly felt, and their numbers thinned by disease, a state of petty warfare prevailed between many of the different tribes. Even now among those who have been less intimate in their new relations, some such condition of things exists, and jealousy of each other is universal. It has been a matter of great amusement among travelers to be told by every successive band that just beyond them the Indians were very bad; any worse than the last, however, never being reached, but, like an *ignis fatuus*, keeping a little ahead. Their wars among themselves, it is probable, were never very bloody. Ross Cox gives a very graphic account of the Tsinūk method, which was probably not far from correct. Having once determined on hostilities, they give notice to the enemy of the day on which they intend to make the attack, and having previously engaged as auxiliaries a number of young men whom they pay for that purpose, they embark in canoes for the scene of action. Several of

their women accompany them on their expeditions, and assist in working the canoes. On arriving at the enemy's village, they enter into a parley, and endeavor by negotiation to terminate the quarrel amicably. Sometimes a third party, who preserves a strict neutrality, undertakes the office of mediator; but should their joint efforts fail in procuring redress, they immediately prepare for action. Should the day be far advanced, the combat is deferred by mutual consent till the following morning, and they pass the night intervening in frightful yells and making use of abusive and insulting language to each other. They generally fight from their canoes, which they take care to incline to one side presenting the higher flank to the enemy; and in this position with their bodies quite bent the battle commences. Owing to the curve of their canoes, and their impenetrable armor, it is seldom bloody; and as soon as one or two men fall, the party to whom they belong acknowledge themselves vanquished and the combat ceases. If the assailants be unsuccessful, they return without redress; but if conquerors, they receive various presents from the vanquished party in addition to their original demand. The women and children are always sent away before the engagement commences.

The same description will apply to most of the battles on the Sound, except where northern tribes are concerned, who are more warlike and ferocious. Most of those which have been witnessed by early settlers consisted chiefly in howling at night and firing their guns, beyond bullet-range, in the day; their faces are painted in accordance. But there are some instances of more determined conduct. The now almost extinct tribe of Tsemakum, living on Port Townshend, were, by the common report, very troublesome neighbors, and on bad terms with all. They were first broken by the Makah, who partake of the superior courage of their race. They are said also to have had a great fight with the Snohomish many years ago, and some seven years since were attacked and their fort destroyed by the Sukwamish, under Sealtl. In these affrays, as well as in a fight between the Klallam and Snohomish, a number of lives were lost. But the real method of warfare among them was by murder, overpowering individuals by numbers, or killing them by stealth and unawares. In this way, their wars, so to call them, were kept up.

The armor mentioned by Cox consisted of an elk skin shirt, remarkably thick, doubled, and thrown over the shoulders, with holes for the arms. It descends to the ankles, and from the thickness of the leather is perfectly arrow proof. The head is covered with a species of helmet made of cedar-bark, bear grass, and leather, and is also impenetrable by arrows. The neck, therefore, is the only vital part of the body exposed to danger in action. In addition to the above they have another kind of armor, which they occasionally wear in place of the leathern shirt. It is a species of corset formed of thin slips of hard wood, ingeniously laced together by bear grass and is much lighter and more pliable than the former; but it does not cover so much of the body. Neither is any longer used in this Territory.*

The Sound Indians, but more particularly those on the Straits of Fuca, sometimes fortify their dwellings by stockades made of heavy puncheons twelve or fifteen feet high, set in the ground, and strengthened by large posts and cross pieces. These were loop holed, and calculated very well to serve even against muskets.

The bow and arrow, and a heavy club carved at the end, were their original weapons. They have gone almost entirely out of use, not being often employed even for game except among the Makah, who still adhere to them. The arrows are pointed with hard wood or bone, and resemble in every respect the figures in the third volume of Mr. Schoolcraft's work. They are in no respect equal in workmanship to those of the interior or the coast of California.

None of the western tribes within my observation have pursued the practice of scalping the slain, nor do they wear scalp-locks. The Indians on the Straits of Fuca and thence northward decapitate their enemies, as was noticed by Vancouver. While surveying Port Townshend, he saw on one of the low points of Craven Peninsula, "two upright poles set in the ground, about fifteen feet high, and rudely carved. On the top of each was stuck a human head, recently planted there. The hair and flesh were nearly perfect, and the head appeared to carry the evidence of fury or revenge, as, in driving the stakes through the throat to the cranium, the sagittæ, with

* The above was written before the breaking out of the existing war, in which it is unnecessary to say that they have displayed a hardihood and pertinacity for which credit was never given them.

part of the scalp, were borne on their points some inches above the rest of the skull. Between the stakes a fire had been made, and near it some calcined bones were observed, but none of these appearances enabled us to satisfy ourselves concerning the manner in which the bodies had been disposed of." No suspicion of cannibalism exists against any of these tribes. It is most probable that the fire had been the usual cooking-fire of Indians, and that the heads were those of enemies slain by the Tsemakum, and set up in this manner in defiance on leaving their camp. It is possible that they may have burned the bodies; but such a practice has not been noticed, and certainly never was common among them.

FOOD.

The principal food of the Indians on the west side of the Cascades may be briefly set down as fish, roots, and berries. Game furnishes to but few of them any considerable item. There are mountain-sheep or, more properly goats, in the higher parts of the range; but they probably never constituted an important article of food, their wool being the principal object of their capture. Elk and deer are hunted to a certain extent, chiefly by the bands nearest the mountains; and the Snokwalm, in fact, kill more of the latter on the islands than do the Sound Indians themselves. Lewis and Clarke speak of game as having rather furnished an article of luxury than of support to the Tsinūk, though abundant in their country. A hunter is, in fact, looked upon with respect by almost every tribe in the district.

The roots used are numerous; but the wappatū, or sagittaria, and the kamas are the principal. These are found in great quantities, the former in ponds, the latter in the prairies, particularly such as are wet; and they were formerly a great article of trade with the interior. Besides these, the roots of the sunflower and fern are largely used, and a small white root of rather insipid taste. From the fern, they make a species of flour which is baked into bread. The kamas season is in the latter part of May and June, and then as well as in the fall when the sunflower is dug, the prairies are dotted over with squaws, each armed with a sharp stake and a basket, busily engaged in digging them. At these times, camps are generally found near the skirts of timber which border the open lands for the convenience of

gathering and preserving. The kamas is baked in the ground, a hole being first dug and heated with stones, and the root covered over with twigs and earth. There are numerous other roots and plants used in their fresh state.

Of the berries, such as the strawberry, salmon-berry, raspberry, and others which are not suitable for drying, are consumed at once; but the huckleberry, of which there are several kinds, sallal, &c., are dried and stored for winter's use. The salmon-berry, a large and somewhat coarse species of raspberry, is abundant in the river bottoms, and grows to about an inch in length. There are two varieties, the yellow and purple. It obtains its name from its ripening about the same time with the height of the salmon season on the Columbia, and its association with that fish in Indian superstition. Acorns in those sections of the country where the oak is found are gathered and stored for winter. But the great staple of food through a vast portion of the country west of the Rocky Mountains, as well in the interior as on the coast, is the salmon, which frequents in extraordinary quantities almost every river from the Sacramento northward, and pursues his way to the very base of the Rocky Mountains. Of this there are several kinds, not less than six, it is supposed, entering the Columbia alone at the different periods of the year, and others being found in other localities. The salmon, which enter that river in the spring and are the only ones prized as food by the whites, do not seek either the small rivers of the coast or the lower tributaries near its mouth for the purpose of spawning, but push directly up the principal branches, such as the Willamette, the Snake, &c., to the colder waters of the mountains In this they are assisted by the simultaneous occurrence of the freshets which enable them to overcome the obstructions with greater ease. In some of the forks of the Columbia they penetrate to the main chain of the Rocky Mountains; but in others, as the Snake, they are stopped by impassable barriers. Later in the season inferior kinds are abundant, and these also succeed in forcing their way up the larger branches, but in addition, leave detachments in every creek that enters the coast, every brook which unites with the rivers, and even in the sloughs formed by rain in the prairies. It is at this season that the coast Indians lay up their winter supplies; for those later species possessing little fat are the easiest dried for keeping. The Indians of the inte-

rior preserve the former kinds also, which after a stay in the fresh water have lost their superfluous oil, and these are often actually traded to those Indians at the mouth of the river or on the Sound. The Dalles was formerly a great depot for this commerce. It seems that the spring salmon ascend only those rivers which take their rise in snow or which are subject to spring freshets. Thus they are found in the Sacramento, the Klamath, the Columbia, and in the Kwinaiutl, where there is a variety considered the finest on the coast. Into the bays however, they do not enter, at least in any numbers; and in Puget Sound, though taken in some of the streams rising in the Cascades, they are by no means abundant nor so large as in the Columbia. The other kinds are, however, found in great quantity.

The spring salmon are taken on the rivers with the seine; at the rapids and in the small streams either with the scoop-net or with a gig. The latter is usually forked, the points or barbs attached loosely by a thong so as to give play to the fish. On some of the rivers where the depth permits, weirs are built to stop their ascent.

The fish are split very thin, the backbone being taken out and then a slice on each side, and all parts even to the heads are preserved. No salt is used, nor are they properly smoked; but a small fire is kept beneath the poles on which they hang, to hasten their drying. The quantity put up at some of the principal fishing grounds was formerly immense, and even now is very considerable.

Besides the salmon, sturgeon is taken in the Columbia, and a variety of other fish, though the two former only are staples of food. In the Straits of Fuca and part of the Sound, halibut is found; rock-cod, and several other species are abundant everywhere. The true cod is sometimes taken within the Sound, but mostly without the headlands. Off the Straits of Fuca, about fifteen miles are banks upon which the Makah are in the habit of fishing for these and halibut. What salmon are taken by this tribe are chiefly got by trolling. Among the Klallam and some others, the flesh of the dog-fish is boiled, and when dried, pounded to the consistency of flour.

Shell-fish in great variety exist in the bays and on the coast, and many of these are dried for winter stores. Seals are also occasionally captured and regarded as a great luxury; but a yet greater prize is the whale. The

Makah alone of all these tribes venture to kill it in whaling style. The Kwillehiūt take it by means of harpoons buoyed with seal-skins, which they leave to mark its course until it dies, and the more southern Indians content themselves with the animal when it drifts ashore dead, as occasionally happens. The blubber is cut up and preserved by partially smoking, or the oil tried out and saved in the paunches of animals.

As the salmon form the most important staple of subsistence, so with them are connected the greatest number of superstitions. These have, with many tribes, in a measure died away, but till of late years were rigorously maintained. Messrs. Lewis and Clarke, mentioning the capture of the first salmon at the Dalles, in 1807, an occasion of great rejoicing as a harbinger of the school, state that, "in order to hasten their arrival, the Indians, according to custom, dressed the fish and cut it into small pieces, one of which was given to each child in the village." At the mouth of the Columbia, the first salmon taken could only be eaten by the medicine-men. The next was eaten by the inhabitants of the lodge. The taking of the "first fish of the season" was, in fact, everywhere the occasion of a feast. The salmon dance was performed, and the anticipations of plenty lightened the hearts of all. The earlier fish could not be obtained at any price by a white man, unless they were first cooked, lest he should open them with a knife instead of a stone, or cut them crosswise. The heart was always roasted and eaten, for fear a dog should eat it, when no more salmon would be taken. The restrictions upon women during menstruation and pregnancy were stringent, and there were numerous other details observed, such as eating particular parts with the rising and falling tide, consuming the fish before sundown, &c. On the ripening of the salmon-berry however, these rules were abated, the incoming of the schools being by that time rendered certain. The feasts have of late been discontinued, and the salmon dance neglected. In all these respects, the Niskwalli had the same observances as the Tsinūk.

To the above is to be added, as a limited resource, the potato, which is more or less cultivated by all. The estimate formed by Colonel Simmons, in 1854, of the quantity raised by all the Sound tribes was somewhat over 11,000 bushels of potatoes; no proportion, however, existing among the various tribes of the amount to the population.

With all these sources of subsistence, the greater part of which is afforded spontaneously by the land or water, nothing but indolence or want of thrift could lead to want among a population even greater than we have reason to believe at any time inhabited this district. But they were at particular seasons, undoubtedly straitened for food, and much more formerly than now when they obtain assistance from settlers in compensation for services. No instance of cannibalism has ever occurred to the knowledge of the whites.

To the necessity of seeking the different articles of food at different times is to be attributed chiefly the constant locomotion of these tribes. Not only do they at one time frequent the prairies or marshes for roots, at another the forests for berries, and again the sounds and rivers for fish, but they have particular points at which they seek the last at various seasons; and although they have their permanent villages where their winter residence chiefly is, and their potato grounds, they are seldom to be found all gathered there together except on special occasions.

The fur-trade.—This may be said to be extinct in the western part of the Territory. The Hudson Bay Company continue to purchase the few skins brought to them, but they make no account of the trade. Beaver are again abundant on all the streams because no longer sought for. Black bear, land-otter, muskrat, mink, and a few others exist, but are only occasionally brought in for sale.

SOCIETY, MARRIAGE, AND THE DOMESTIC RELATIONS.

It is not unusual to find on the small prairies human figures rudely carved upon trees. These I have understood to have been cut by young men who were in want of wives, as a sort of practical intimation that they were in the market as purchasers. Generally speaking, these Indians seek their wives among other tribes than their own—whether from motives of policy or an indistinct idea of physiological propriety, it is difficult to say; more probably the former. It seems to be a matter of pride, in fact, to unite the blood of several different ones in their own persons. The expression, "I am half Snokwalmū, half Klikatat," or some similar one, is of everyday utterance. With the chiefs, this is almost always the case.

Domestic affection cannot be considered strong among these races. The ties between parent and child, husband and wife, seem little closer than between more distant relatives, or even others of the same tribe. Indeed, the term "*naika tilicum*", my relation, or one of my people, is more often in their mouths than any denoting nearer kin. Mothers, it is true, show a certain degree of affection toward their children; but even this is subject to exceptions, or rather is itself an exception, as might be expected in such a general state of profligacy. Men have a certain pride of offspring, but it is rather as an evidence of virility on their own part than arising from parental care. As an evidence of this condition of things, the occurrence of infanticide, now less common than of old, is a sufficient proof. Grandparents seem to have a greater attachment to their descendants than do the immediate progenitors. On the part of the children, the affection is still less. Between husband and wife there is probably as little. A strong sensual attachment undoubtedly often exists, which leads to marriage, as instances are not rare of young women destroying themselves on the death of a lover; but where the idea of chastity is so entirely wanting in both sexes, this cannot deserve the name of love, or it is at best of a temporary duration. A young man, desirous of obtaining a wife, usually cohabits with her for a time before purchasing her, during which he is gathering together the necessary amount of property to be paid, or perhaps the courtship commences in this way—the girl wishing a husband, and taking a straightforward mode of attracting one. The condition of the woman is that of slavery under any circumstances. She is the property of her father, of her nearest relative, or of her tribe, until she becomes that of her husband. She digs the roots and prepares them for winter, digs and dries clams, cures the fish which he catches, packs the horses, assists in paddling the canoe, and performs all the menial offices. The more wives a man possesses, therefore, the richer he is; and it is an object for him to purchase others as his means increase. The accession of a new wife in the lodge very naturally produces jealousy and discord, and the first often returns for a time in dudgeon to her friends, to be reclaimed by her husband when he chooses, perhaps after propitiating her by some presents. The first wife almost always retains a sort of predominance in the lodge; and the man, at least after his appetite for a subsequent one is satisfied, usually

lives with her. Wives, particularly the later ones, are often sold or traded off. Divorce is unknown, for the simple reason that the marriage-tie, if so it can be called, has no force, except in the will of the husband. A man sends his wife away, or sells her at his will. On the death of a brother, the survivor generally takes his wife; so also the father sometimes takes the wife of his son, and even the son his father's subsequent wives. They are, however, often sold or returned to their own people. Prostitution is almost universal. An Indian, perhaps, will not let his favorite wife, but he looks upon his others, his sisters, daughters, female relatives, and slaves, as a legitimate source of profit; and this seems to have been a trait of the coast tribes from their first intercourse with the whites. Occasionally, adultery forms a cause of difficulty; but it is then only because the woman is reserved for the time being to the husband's use, or because he fears to be cheated of his just emoluments. Cohabitation of unmarried females among their own people brings no disgrace if unaccompanied with childbirth, which they take care to prevent. This commences at a very early age, perhaps ten or twelve years. The practice of abortion is to be considered in its connection. This is almost universal, and is produced both by violence and by medicines. Certain plants are known to them which effect it, and it is generally believed by the whites, that they know of others which produce sterility at will.

The ceremony of a wedding among the Tsinūk is thus described by Ross Cox, and is much more correct than most of his remarks upon Indian manners: "The negotiations preceding a marriage are short, and the ceremony itself simple. When a young man has made his choice, he commissions his parents or other relatives to open the business to the girl's relatives. They are to receive a certain quantity of presents; and when these are agreed on, they all repair to the house intended for the future residence of the young couple, to which nearly all the inhabitants of the village are invited. The presents, which consist of slaves, axes, beads, kettles, *haikwa*, brass and copper bracelets, &c., are now distributed by the young man, who, in his turn, receives an equal or perhaps greater quantity from the girl's relatives. The bride, decorated with the various ornaments common among the tribe, is then led forth by a few old women and presented to the

bridegroom. He receives her as his wife; and the elders, after wishing them plenty of fish, fruit, roots, and children, retire from the house, accompanied by all the strangers."

SEPULTURE.

The common mode of disposing of the dead among the fishing tribes was in canoes. These are generally drawn into the woods at some prominent point a short distance from the village, and sometimes placed between the forks of trees or raised from the ground on posts. Upon the Columbia River, the Tenino had in particular two very noted cemeteries, a high, isolated bluff about three miles below the mouth of the Kowlitz, called Mt. Coffin, and one some distance above, called Coffin Rock. The former would appear not to have been very ancient. Mr. Broughton, one of Vancouver's lieutenants, who explored the river, makes mention only of *several* canoes at this place. And Lewis and Clarke, who noticed the mount, do not speak of them at all; but at the time of Captain Wilkes's expedition, it is conjectured that there were at least 3,000. A fire, caused by the carelessness of some of his party, destroyed the whole, to the great indignation of the Indians. Captain Belcher, of the British ship Sulphur, who visited the river in 1839, remarks, "In the year 1836 [1826], the small-pox made great ravages, and it was followed a few years since by the ague; consequently Coffin Island and Coffin Mount, as well as the adjacent shores, were studded not only with canoes, but, at the period of our visit, the skulls and skeletons were strewed about in all directions." This method generally prevailed on the neighboring coasts, as at Shoalwater Bay, &c. Farther up the Columbia, as at the Cascades, a different form was adopted, which is thus described by Captain Clarke: "About half a mile below this house, in a very thick part of the woods, is an ancient Indian burial-place; it consists of eight vaults, made of pine or cedar boards, closely connected, about eight feet square and six in height; the top securely covered with wide boards, sloping a little so as to convey off the rain. The direction of all these is east and west, the door being on the eastern side, and partially supported with wide boards decorated with rude pictures of men and other animals. On entering, we found in some of them four dead bodies care-

fully wrapped in skins, tied with cords of grass and bark, lying on a mat in a direction east and west; the other vaults contained only bones, which, in some of them were piled to the height of four feet; on the tops of the vaults, and on poles attached to them, hung brass kettles and frying-pans, with holes in their bottoms, baskets, bowls, sea-shells, skins, pieces of cloth, hair-bags of trinkets and small bones, the offerings of friendship or affection, which have been saved by a pious veneration from the ferocity of war or the more dangerous temptations of individual gain. The whole of the walls, as well as the door, were decorated with strange figures cut and painted on them; and besides these were several wooden images of men, some of them so old and decayed as to have almost lost their shape, which were all placed against the sides of the vaults. These images, as well as those in the houses we have lately seen, do not appear to be at all the objects of adoration in this place; they were most probably intended as resemblances of those whose decease they indicate; and when we observe them in houses, they occupy the most conspicuous part, but are treated more like ornaments than objects of worship. Near the vaults which are still standing, are the remains of others on the ground, completely rotted and covered with moss; and, as they are formed of the most durable pine and cedar timber there is every appearance that for a very long series of years this retired spot has been the depository for the Indians near this place." Another depository of this kind, upon an island in the river a few miles above, gave it the name of Sepulcher Island. The Watlala, a tribe of the Upper Tsinūk, whose burial place is here described, are now nearly extinct; but a number of the sepulchers still remain in different states of preservation. The position of the body, as noticed by Clarke, is I believe of universal observance, the head being always placed to the west. The reason assigned to me is that the road to the mé-mel-ūs-illa-hee, the country of the dead, is toward the west, and if they place them otherwise they would be confused. East of the Cascade Mountains, the tribes whose habits are equestrian, and who use canoes only for ferriage or transportation purposes, bury their dead, usually heaping over them piles of stones, either to mark the spot or to prevent the bodies from being exhumed by the prairie-wolf. Among the Yakamas we saw many of their graves

placed in conspicuous points of the basaltic walls which line the lower valleys, and designated by a clump of poles planted over them, from which fluttered various articles of dress. Formerly these prairie tribes killed horses over the graves, a custom now falling into disuse in consequence of the teaching of the whites.

Upon Puget Island, all the forms obtain in different localities. Among the Makah of Cape Flattery, the graves are covered with a sort of box rudely constructed of boards, and elsewhere on the Sound the same method is adopted in some cases, while in others the bodies are placed on elevated scaffolds. As a general thing, however, the Indians upon the water placed the dead in canoes, while those at a distance from it buried them. Most of the graves are surrounded with strips of cloth, blankets, and other articles of property. Mr. Cameron, an English gentleman residing at Esquimalt Harbor, Vancouver Island, informed me that on his place there were graves having at each corner a large stone, the interior space filled with rubbish. The origin of these was unknown to the present Indians.

The distinctions of rank or wealth in all cases were very marked; persons of no consideration, and slaves, being buried with very little care or respect. Vancouver, whose attention was particularly attracted to their methods of disposing of the dead, mentions that at Port Discovery he saw baskets suspended to the trees containing the skeletons of young children, and, what is not easily explained, small square boxes containing apparently food. I do not think that any of these tribes place articles of food with the dead, nor have I been able to learn from living Indians that they formerly followed that practice. What he took for such I do not understand. He also mentions seeing in the same place a cleared space recently burned over, in which the skulls and bones of a number of persons lay among the ashes. The practice of burning the dead exists in parts of California and among the Tshimsyan of Fort Simpson. It is also pursued by the Carriers of New California, but no intermediate tribes, to my knowledge, follow it. Certainly those of the Sound do not at present. It is clear, from Vancouver's narrative, that some great epidemic had recently passed through the country, as manifested by the quantity of human remains uncared for and exposed at the time of his visit, and very probably the Indians, being afraid

of contagion, had burned a house in which the inhabitants had perished, with the dead in it. This is frequently done. They almost invariably remove from any place where sickness has prevailed, generally destroying the house also. At Penn Cove, Mr. Whidbey, one of Vancouver's officers, noticed "several sepulchers formed exactly like a sentry-box. Some of them were open, and contained the skeletons of many young children tied up in baskets. The smaller bones of adults were likewise noticed; but not one of the limb bones was found, which gave rise to an opinion that these, by the living inhabitants of the neighborhood, were appropriated to useful purposes, such as pointing their arrows, spears, or other weapons." It is hardly necessary to say that such a practice is altogether foreign to Indian character. The bones of the adults had probably been removed and buried elsewhere. The corpses of children are variously disposed of, sometimes by suspending them, at others by placing in the hollows of trees. A cemetery devoted to infants is, however, an unusual occurrence.

In case of chiefs or men of note, much pomp was used in the accompaniments of the rite. The canoes were of great size and value, the war or state canoes of the deceased. Frequently one was inverted over that holding the body, and in one instance, near Shoalwater Bay, the corpse was deposited in a small canoe, which again was placed in a larger one and covered with a third. Among the Tsinūk and Tsihalis, the tamahno-ūs board of the owner was placed near him. The Puget Sound Indians do not make these tamahano-ūs boards, but they sometimes constructed effigies of their chiefs, resembling the person as nearly as possible, dressed in his usual costume, and wearing the articles of which he was fond. One of these, representing the Skagit chief Sneestum, stood very conspicuously upon a high bank on the eastern side of Whidbey Island. The figures observed by Captain Clarke at the Cascades were either of this description or else the carved posts which had ornamented the interior of the houses of the deceased, and were connected with the superstitions of the tamahno-ūs. The most valuable articles of property were put into, or hung up around the grave, being first carefully rendered unserviceable, and the living family were literally stripped to do honor to the dead. No little self-denial must have been practiced in parting with articles so precious, but those chiefly interested fre-

quently had the least to say on the subject. The graves of women were distinguished by a cup, a kamas stick, or other implement of their occupations, and by articles of dress. Slaves were killed in proportion to the rank and wealth of the deceased. In some instances, they were starved to death, or even tied to the dead body and left to perish thus horribly. At present, this practice has been almost entirely given up, but till within a very few years it was not uncommon. A case which occurred in 1850 has been already mentioned. Still later, in 1853, Toke, a Tsinūk chief living at Shoalwater Bay, undertook to kill a slave girl belonging to his daughter, who, in dying, had requested that this might be done. The woman fled, and was found by some citizens in the woods half starved. Her master attempted to reclaim her, but was soundly thrashed, and warned against another attempt.

It was usual in the case of chiefs to renew or repair, for a considerable length of time, the materials and ornaments of the burial place. With the common class of persons, family pride or domestic affection was satisfied with the gathering together of the bones after the flesh had decayed, and wrapping them in a new mat. The violation of the grave was always regarded as an offense of the first magnitude, and provoked severe revenge. Captain Belcher remarks: "Great secrecy is observed in all their burial ceremonies, partly from fear of Europeans; and as among themselves, they will instantly punish by death any violation of the tomb, or wage war if perpetrated by another tribe, so they are inveterate and tenaciously bent on revenge should they discover that any act of the kind has been perpetrated by a white man. It is on record that part of the crew of a vessel, on her *return* to this port [the Columbia], suffered, because a person who belonged to her [but not then in her] was known to have taken a skull, which, from the process of flattening, had become an object of curiosity." He adds, however, that, at the period of his visit to the river, "the skulls and skeletons were scattered about in all directions; and, as I was on most of their positions unnoticed by the natives, I suspect the feeling does not extend much beyond their relatives, and then only till decay has destroyed body, goods, and chattels. The chiefs no doubt are watched, as their canoes are repainted, decorated, and greater care taken by placing them in sequestered spots."

The motive for sacrificing or destroying property on occasion of death will be referred to in treating of their religious ideas. Wailing for the dead is continued for a long time, and seems to be rather a ceremonial performance than an act of spontaneous grief. The duty of course belongs to the women, and the early morning is usually chosen for the purpose. They go out alone to some place a little distant from the lodge or camp, and in a loud, sobbing voice, repeat a sort of stereotyped formula, as for instance, a mother on the loss of her child:

Ah seahb! shed-da bud-dah ah ta bud! ad-de-dah!
Ah chief! my child dead! alas!

When in dreams they see any of their deceased friends this lamentation is renewed.

FEASTS.

Various occasions are made the subject of festival, of which the arrival of the first salmon of the season was one; marriages, where the parties were of note; the ceremony of piercing the ears and nose of children; and others of like character. These were always accompanied by singing, dancing, gambling, and the distribution of presents by the host. But the greatest of all was when some one, desirous of securing or extending his influence, gave a grand *potlatch.* This was generally some chief, or what was equivalent to it, a man of wealth. Some have been known to save all their means for years, accumulating property of value, *haikwa*, beads, blankets, and other articles, until they possessed sufficient to make an ostentatious display. Then all his friends from his own and adjacent tribes were invited, an immense house built for the express purpose, quantities of food prepared, and during the feast, which lasted for several days, the whole of his stores distributed to his guests; sometimes particular articles being given to individuals, and again others thrown indiscriminately to the crowd, who snatched at and tore or cut them in pieces, that each might secure a token. These great affairs have gradually fallen into disuse among those tribes most nearly associated with the whites, but still take place with the more remote, as the Klallam, Lummi, &c.; on a smaller scale, however, they are everywhere practiced.

GAMBLING.

There are several games, the principle of which is the same. In one, a small piece of bone is passed rapidly from hand to hand, shifted behind the back, &c., the object of the contending party being to ascertain in which hand it is held. Each side is furnished with five or ten small sticks, which serve to mark the game, one stick being given by the guesser whenever he loses, and received whenever he wins. On guessing correctly, it is his turn to manipulate. When all the sticks are won, the game ceases, and the winner receives the stakes, consisting of clothing or any other articles, as the play may be either high or low, for simple amusement, or in eager rivalry. The backers of the party manipulating keep up a constant drumming with sticks on their paddles, which lie before them, singing an incantation to attract good fortune. This is usually known as the game of hand, or, in jargon, *It-lu-kam.* Another, at which they exhibit still more interest, is played with ten disks of hard wood, about the diameter of a Mexican dollar, and somewhat thicker, called, in the jargon, *tsil-tsil*; in the Niskwalli language, *la-halp.* One of these is marked and called the chief. A smooth mat is spread on the ground, at the ends of which the opposing players are seated, their friends on either side, who are provided with the requisites for a noise, as in the other case. The party holding the disks has a bundle of the fibers of the cedar bark, in which he envelops them, and, after rolling them about, tears the bundle into two parts, his opponent guessing in which bundle the chief lies. These disks are made of the yew, and must be cut into shape with beaver tooth chisels only. The marking of them is in itself an art, certain persons being able by their spells to indue them with luck, and their manufactures bring very high prices. The game is counted as in the first mentioned. Farther down the coast, ten highly polished sticks are used, instead of disks.

The women have a game belonging properly to themselves. It is played with four beaver teeth, having particular marks on each side, *méh-ta-la.* They are thrown as dice, success depending on the arrangement in which they fall.

Each species of gambling has its appropriate tamahno-ūs, or, as it is called upon the Sound, *Skwolalitūd,* that is, its patron spirit, whose coun-

tenance is invoked by the chant and noise. The tamahno-ūs of the game of hand is called by the Niskwalli, *Tsaik;* of the disks, *Knawk'h.* It would seem that this favor is not merely solicited during the game, but sometimes in advance of it, and perhaps for general or continued fortune. Colonel Simmons informed me that he saw an Indian at the Falls of the Fenalquet die from exhaustion and overexcitement while undergoing a performance intended to secure this tamahno-ūs. He had lain for several days in a lodge without eating, while his friends shouted and drummed until death himself "jumped the game" on him.

Of horse racing it is unnecessary to speak.

MEDICINE AND DISEASES.

Besides the regular practice of the tamahno-ūs men, who may be considered the faculty, the Indians used a number of plants as medicines, somewhat as herb doctors intrude their nostrums in the States. Among these is the root of the Oregon grape (*Berberis æquifolium*), a decoction of which serves as a tonic, and is also their remedy for venereal. A decoction of the white-flowering or poisonous Kamas furnishes an emetic, and that of the cucumber vine (*Sicyos Oregonus*) both an emetic and cathartic. The root of a species of fern growing among the moss which covers the limbs of the maple and other trees in damp situations is chewed as an expectorant, and is made into a tea as a remedy for gonorrhœa. The herbs used to produce abortion or effect sterility, I do not know. A powder made from the tail of the rattlesnake, as first noticed by Dr. George Suckley, United States Army, is employed by some tribes for the former purpose, as well as to expedite natural labor; but violence is oftener resorted to by the women of the coast. Small-pox the coast tribes do not pretend to treat with medicine; but, as mentioned in my report to Captain McClellan, those of the interior claim to have remedies for it. The inside bark of the skunk-wood chewed up serves as a poultice, and the juice of the colt's-foot as a fomentation for bruises and sprains. Women during their periods of menstruation bind the twigs of the hemlock-spruce round their bodies, but this would seem to be a species of charm. These twigs are also used as a bed for the sick. For gonorrhœa, the females also smoke themselves over a fire made of certain

plants or wood. They have no styptics. Swellings produced by injuries they sometimes scarify. Sores that are slow in healing are cauterized, and they employ moxa by the application of coals of fire, and the powder left by worms under the bark of trees is also strewn over to dry them up. This, and also potter's clay dried and powdered, is used for chancres. Suction by the mouth is employed as a topical remedy to alleviate pain, and this too is part of the practice of the tamahno-ūs doctors. Their sweat-houses are partially excavated in the ground, just large enough to contain the body of one person, and covered with boards and earth, the heat being produced by hot stones; after the operation they plunge into cold water. Fractured limbs are bandaged and splinted with strips of wood.

Of diseases to which they are subject, venereal in its different forms and the small-pox are assumed to have been introduced by the whites; the latter, it is true, indirectly, it having reached here through other and more distant tribes. According to Mr. Dunn,* "it commenced among the tribes residing between the sources of the Missouri and the Mississippi. Thence it spread its devastations northward as far as Athabasca and the three horns of the Great Slave Lake, and westward across the Rocky Mountains, through the whole region of the Oregon Territory, spreading to a vast distance along the shores of the North Pacific." The date of this visitation he does not mention. Lewis and Clarke supposed that it had swept the Columbia some thirty years before their arrival, or about the year 1780. There have been several returns of it since, the last in 1852–53, when the coast tribes particularly were ravaged. To these imported diseases, the measles are probably to be added, which are scarcely less fatal than the others. The great mortality produced by congestive fever between 1820 and 1830 upon the Columbia has been mentioned by various writers. This the Indians, though doubtless erroneously, supposed to have originated from an American vessel. Among indigenous diseases, consumption is one of the most destructive; their carelessness in regard to dress, the slight shelter from rain and exposure permitted by their wandering habits, and the dampness of the climate for a large part of the year, rendering it exceedingly common. And it seems to have become more so, since the partial change in their habits

* The Oregon Territory, &c., by John Dunn, late of Hudson's Bay Company.

by association with the whites A very common eruptive disorder attacking the throat, and commonly supposed to be from syphilis, has been recognized by Dr. C. M. Hitchcock, late surgeon United States Army, as the "yaws", very common in the West Indies, and known among the Cherokees and others of the Atlantic States. Sore eyes and blindness occur, as also paralysis. Diarrhœa is a common and often fatal disorder, particularly among children.

DOMESTIC MANNERS.

The head of the family and his principal wife occupy the first place near the fire, and it is an impoliteness to pass before them. They are also first served at meals. Where a man has several wives, each has her own fire in the lodge, and takes care of her own children. The one with whom the husband sleeps for the time being, though in the same house with the others, provides the articles of food, which it belongs to the women to furnish, and cooks them herself. The man's business is to do the hunting (of which, however, west of the Cascades, there is but little, game not being abundant enough to form an item in the general economy), to catch the fish, make canoes, split the planks of the lodges, and put them up or remove them, lasso the horses, and in fine to attend to such things as are deemed manly occupations among savage nations. That of the women is to gather roots and prepare them for winter and cure the fish; on the salt-water, to dig and dry clams, load and assist in paddling the canoes; and, on the prairie, to pack and unpack the horses, make the camp, cultivate the potato-patch, and generally everywhere to do the drudgery.

There does not seem to be any particular government of children, nor any difficulty growing out of their origin in different mothers. Children continue to suckle often three or four years, a practice which probably has its effect in lessening the fecundity of the women.

Common conversation in the lodge is, as might be supposed, on trivial subjects, relating to their own concerns, dogs, horses, &c., the little occurrences of the day, what each has been doing, every trifle being thus known to all. The future is rarely a subject of attention. They are, on the other hand, fond of reciting their former actions, or speaking of persons deceased, relating what each knows of them, as one civilized would discuss the char-

acters of history. If an Indian has been on a journey, perhaps the night ensuing that of his return the others come to his lodge. They ask no questions, but sit quietly, and when he sees fit he commences a history of what he saw and heard, even to the minutest details. The one who remembers the most, or is the best carrier of news, has a corresponding importance. They are exceedingly lewd in their common talk, the most indecent subjects being coolly discussed or jested upon. When a couple of canoes meet, for instance, they always stop to talk, to exchange news, and generally to "chaff" one another, in a style that would electrify a Thames waterman.

Their first meal when at home, is generally about ten or eleven o'clock; the previous night, till a late hour, having probably been spent in gambling, tamahno-ūs making, or some other amusement. From that time forward, cooking goes on with very little interruption, on behalf of some member of the family, until bed time.

Names.—Names are given to children when they begin to walk and talk, and are generally family appellations, though not in the first instance that of the father, but rather that of the grandfather on either side, or, if there are several, of the uncles. These are changed in after life; sometimes in honor of a deceased relative; sometimes in commemoration of an event. On the death of an Indian, his name is not mentioned for a long time. If spoken of, it is as "he that is dead"; but after some two or three years, when the grief of his family is supposed to be assuaged, his son, perhaps, summons his friends, gives a feast, and announces that he has taken his father's name. On occasion of the council at Neeah Bay, an Indian named Ko-bet-si, who received a commission as a sub-chief, changed his to Ko-bakh-sat. At the Tsihalis council, An-nan-in-ta, the son of Tsinnite'h, a former great chief of the Upper Tsihalis, announced that he had taken that of his grandfather, Wa-kwin-nam. They are unwilling to speak their own names; a sentiment for which I was never able to obtain a reason. Nor do they use names in calling one another. They attract attention by the word "Do-teh!" look here! if hailing a stranger, or if a friend, "Kug-weh-oh!" you there! Many, but not all their names, have signification, as Squu-shum, smoke or fog, the name of a sub-chief of the Snokwalmūh. The termination *kanan*, common to all the tribes on the Sound, but to which they attach

no meaning, I believe to be a derivative from the Selish word "*keine*", head, which pervades many proper names throughout the eastern district; as, *Okinakeine*, *Tsemakeine*, the latter signifying a spring-head or water source. As the names of the father's and mother's families are alike perpetuated in this way, and as different tribes intermarry, similarity in the names of persons cannot be assumed as a proof of similar origin. They are all exceedingly fond of receiving "Boston names", and particularly court such as are understood to belong to distinguished chiefs. In consequence, brevet titles of all the generals of the Army, living and dead, are worn by *tyees* of the different tribes. A few of English origin, bestowed in former times, are also highly valued. The Sound Indians certainly, and I believe the others, give names to their dogs, but not to their horses, except the descriptive ones arising from color. The name of one dog was explained to me to mean *dirt*.

PECULIAR CUSTOMS.

Flattening the head, &c.—The process of flattening the head has been too often described to need repetition. It is continued for about a year when most excessive, and is confined to children of free parents; slaves not enjoying the privileged distortion. For a different reason, it is not performed on the offspring of whites by Indian mothers, it being a matter of pride to assimilate them to their fathers. The only reason for this practice that I could ever obtain was from a Klallam Indian, to the effect that *Dokwebudl* ordered them to do it in the first place to make them handsome. The operation does not appear to affect the intellect, judging from a comparison with adjacent tribes who do not use it. It is supposed to be the cause of squinting in some cases; but its effect upon the general health is not observable. The custom is most universal, and carried to the greatest extent among the tribes upon the Lower Columbia and Puget Sound. Those immediately east of the Cascades, and near the river, practice it to a limited degree only. It extends, according to Dr. Tolmie, through the Haeltzuk connection as far north as Milbank Sound, in latitude 52° N., where the custom of distending the lips commences in its stead. Southward it reaches to the Coquille River, latitude 43° 10′ N., upon the coast, and about thirty miles back. In departing from the center, it gradually diminishes in degree,

and is, on the outskirts, limited to the women. In comparative examinations, it should be remembered that as slaves are for the most part obtained from abroad, skulls, found among the tribes addicted to the practice, which are not compressed, may be assumed to be of different origin, and, on the other hand, those very much altered, which are met with among the northern tribes, are probably likewise so. The care bestowed on the disposition of the dead will, however, generally indicate his rank, and therefore his nationality. These observations are important where deductions are attempted to be drawn from differences in crania, but are likely to be overlooked by those unacquainted with the habits of these tribes. It will be seen that the custom is a local one; that within a particular district it is common to tribes of the most different families; and that beyond it other tribes of the same families do not practice it at all.

Arrival at puberty.—The first prominent event in a woman's life, her becoming fit for marriage, as seems to be the case with most savage tribes, is a period of ceremonial observance among these Indians. With those of the district, the girl usually retreats to some secluded spot and fasts. The rigor of her abstinence is said to be a great merit; but that it may not be carried too far, some old squaw, who is acquainted with her hiding place, carries her when needful a little water and dried salmon. The time is, with some tribes, as the Kallapūia of the Willamette Valley, occupied in throwing up small piles of earth or stones, a practice having probably a mystical signification akin to a tamahno-ūs. The subsequent recurrences of her periods are, in like manner, seasons of retreat from the tribe, although less formality attends them. The most peculiar, as well as universal, observances are those connected with their food. This, the first object of care and anxiety with people who depend upon natural productions for their subsistence, seems to have in their minds a relation to many events; and more especially those of a sexual character, or the privation of particular kinds of food, may have been shown by experience to be requisite to speedy recovery of health. Among the fishing Indians, the salmon, during the early season of its capture, is, so to speak, tabooed to women undergoing menstruation. Among those who live by game, elk and deer meat are equally prohibited, and similar restrictions are, to a more limited extent, imposed on pregnant

women. I know, however, of nothing like periods of purification. Some of the coast tribes, as those at Humboldt Bay in California, make a practice of bathing, the women accompanying the young girl on the occasion; but this is in consonance with their general habits. The observance has been absurdly considered as a Jewish rite, and cited in proof of the preposterous idea that they are descendants of the Israelitish tribes. It seems natural enough that such a custom should prevail among barbarians, however disconnected. With their limited field for mental exercise, the speculative powers are likely to be most active upon points of this very nature; periodicity being a fact which attracts observation and suggests at once the idea of cause. The refined objects of a difference in sex being foreign to their minds, that event which announces fitness for sensual purposes is, of all others, the most important. Among the Wasko, at the Dalles of the Columbia, it is stated the event is celebrated more publicly. As the period approaches its close, the father of the girl makes great preparations, invites his friends, and has a general feast, which reaches its height on her re-appearance. The young men who wish to buy wives are then ready, with their horses, &c., to treat for the purchase.

MEASURES OF VALUE, TIME, ETC.

Distances were only marked by days' journeys, or their fractions, as made on horseback or in canoes. Measures of length were probably all referred to parts of the body, the principal being the extent of the outstretched arms, which was used in valuing their money, the haikwa, or wampum of the Pacific. This shell, a species of *Dentalium*, was procured on the northern coast by letting down long poles, to which was attached a piece of wood filled with spikes, or teeth, between which the shell became fixed. Its price depended entirely upon its length; forty to the fathom being the standard of value. When the shells were so short that it required more to make up the required length, they were of very inferior account, but rose proportionately with increased size. A fathom of forty was formerly worth a slave, and even now will bring five dollars in money. Single shells were shown me on the Tsihalis for which the owner refused a dollar apiece. This money is, however, becoming scarce, and is far less used than formerly,

at least by the tribes who have much intercourse with the whites. It was the universal currency through an extensive district. On the Klamath River, it is valued even more highly than on the Sound and the Columbia; and those aboriginal peddlers, the Klikatat, frequently carry it to Southern Oregon for sale. The relative value of skins, I understand, to have been fixed by the fur-traders, who assumed the beaver as the unit of computation. The Indians are now all well acquainted with our coins, from the eagle to the dime, for which there are corresponding names in the jargon. There does not seem to have been any system of keeping accounts peculiar to them or extending beyond the simplest idea. Their computation was by visible objects, as the fingers, small pebbles, or bits of stick, and very probably notched sticks, the most primitive of all records. In their dealings with the traders, however, they speedily comprehend the more ordinary weights and measures, to which, in the jargon, names were applied; as, *ikht ill*, one weight for our pound; *ilht slik*, or *ethlon*, one yard or fathom; *ikht tamaulikh*, one tub or bushel; *ikhtle* sack, one sack, &c. I have never met with mnemonical signs or pictorial help to memory.

Time was measured by moons, say from full to full and by warm and cold seasons; one warm and one cold constituting the year. Names for the intermediate seasons exist, though I am not certain that the same signification is attached to them as with us. Mr. Hale assigns appellations to the various months in the language of some of the Flathead tribes. The Indians on this side of the mountains also had a name for each moon, by which, as they say, they could know how long it would be before the salmon came, &c. Beyond a few days, they did not apply that period as a measure, for instance, not as determining the length of the moon; nor can I learn that they had any times corresponding to our week or to part of a moon. With the tides and their periods of recurrence, those who live on the salt-water are of course familiar; I have not been able to ascertain whether they have speculated on their cause.

HOUSES.

The planks of their houses are split from the tree with a tool made of elk-horn, or with wooden wedges, driven by a stone mallet, and are then

adzed down to the requisite thickness. Some of these boards are of great size. One that I measured was 24 feet long and 4½ in width. They are, in preference, split from the *arbor vitæ*, or as it is usually called, cedar, but sometimes from the fir. There is some variety in the form adopted; the houses of the Tsinūk usually sloping each way from a ridge-pole in the center, while those of the Sound Indians have but one pitch. They are usually intended to accommodate several families, and frequently a whole village was under the same roof. An excavation of a foot or more in depth is made through the center of the house, in which the fires are built, and where the cooking is done; the raised portion left on either side being covered with boards or mats to serve as a seat, and the bunks for sleeping placed against the sides, sometimes in two tiers. At one end of the house, there is frequently a platform for dances or the tamahno-ūs. The houses of the Makah have been already described, and the better class of houses on the Sound differ from them only in size. But the triumph of their architecture is displayed in the buildings erected for festivals. These were of extraordinary size and strength, considering the means at their disposal. Mr. H. A. Goldsborough measured one at Port Madison, erected by the brother of Seat'hl, some forty years before, the frame of which was standing in 1855. This was 520 feet long, 60 feet wide, 15 feet high in front, and 10 in the rear. It was supported on puncheons, or split timbers, 74 in number, from 2 to 3 feet wide, and 5 to 8 inches thick, carved with grotesque figures of men, naked and about half size. The cross-beams were round sticks, 37 in number, 60 feet in length, and from 12 to 22 inches in diameter. There was another similar house at Dungeness, built by King George, and one at Penn Cove, by Sneetlum, similar but somewhat smaller than this. They were erected for special occasions, and afterward dismantled.

CANOES.

Various descriptions of canoes are used by the different tribes, suited to the waters on which they dwell. Those generally used on the Columbia above the Dalles are mere dug-outs, of very rude shape and finish, and, though well enough adapted for carrying, have no particular merit. These are also used on the Kowlitz and Tsihalis, and generally those streams

which are shallow and obstructed by rapids, as being fitter for such waters than the sharper and more elegant varieties. Below the Dalles, several kinds were formerly common, one of which, nearly straight on the gunwale, and ornamented at the bow with a carved figure-head, representing some bird or animal, seems to have been chiefly used round the Willamette and Kowlitz. A small and light canoe, of simple form, but very graceful, was used, principally among the marshy islands toward the mouth of the river, for hunting sea-fowl. Another kind, particularly mentioned by Lewis and Clarke, is now almost entirely confined to Puget Sound. It varies greatly in size, some of them being as much as thirty-five feet long, the stern being rounded and rising to a point, the bow terminating in a kind of billet-head. The one by far the most used at present, and the most elegant in shape, is, however, that which has popularly obtained the name of the Tsinūk canoe, the bow of which rises high and projects forward, tapering to a point, while the stern is sharp, cut off perpendicularly, and surmounted by a block. These canoes are usually painted black outside and red within, and ornamented along the gunwale with the opercula of a sea-shell,* set in rows. This kind is by no means confined to the river, but is employed far to the northward also. These are admirable sea-boats, with the exception that they are exposed to be boarded by a stern sea. A modification of this is sometimes employed by the northern Indians for a war-canoe; the beak being very high, and flared out at each side, so that, when bow on, it presents a shield against arrows, and to a certain extent against balls. The management and appearance of a first-class canoe on the Columbia River is thus described by Messrs. Lewis and Clarke:

"The fourth and largest species of canoe we did not meet with till we had reached tide-water, near the grand rapids below, in which place they are found among all the nations, especially the Killamuks, and others residing on the sea-coast. They are upward of fifty feet long, and will carry from eight to ten thousand pounds' weight, or from twenty to thirty persons. Like all the canoes we have mentioned, they are cut out of a single trunk of a tree, which is generally white cedar, though the fir is sometimes used. The sides are secured by cross-bars, or round sticks, two or three inches in thickness,

* *Pachypoma gibberosum.*

which are inserted through holes made just below the gunwale, and made fast with cords. The upper edge of the gunwale itself is about five-eighths of an inch thick, and four or five in breadth, and folds outward, so as to form a kind of rim, which prevents the water from beating into the boat. At each end, also, are pedestals, formed of the same solid piece, on which are placed strange, grotesque figures of men and animals, rising sometimes to the height of five feet, and composed of small pieces of wood, firmly united, with great ingenuity, by inlaying and mortising, without a spike of any kind. The paddle is usually from four feet and a half to five feet in length, the handle being thick for one-third its length, when it widens and is hollowed and thinned on each side of the center, which forms a sort of rib. When they embark, one Indian sits in the stern and steers with a paddle, the others kneel in pairs in the bottom of the canoe, and, sitting on their heels, paddle over the gunwale next to them. In this way, they ride with safety the highest waves, and venture, without the least concern, in seas where other boats could not live an instant. They sit quietly and paddle with no other movement, except when any large wave throws the boat on her side, and to the eye of the spectator she seems lost; the man to windward then steadies her by throwing his body toward the upper side, and sinking his paddle deep into the wave, appears to catch the water, and force it under the boat, which the same stroke pushes on with great velocity. In the management of these canoes, the women are equally expert with the men; for, in the smaller boats, which contain four oarsmen, the helm is generally given to the female. As soon as they land, the canoe is generally hauled on shore, unless she be very heavily laden; but, at night, the load is universally discharged, and the canoe brought on shore.

"Our admiration of their skill in these curious constructions was increased by observing the very inadequate implements with which they are made. These Indians possess very few axes, and the only tool employed in their building, from felling of the tree to the delicate workmanship of the images, is a chisel made of an old file, about an inch and a half in width. Even of this, too, they have not learned the management, for the chisel is sometimes fixed in a large block of wood, and, being held in the right hand, the block is pushed with the left without the aid of a mallet. But under all these dis-

advantages, these canoes, which one would suppose to be the work of years, are made in a few weeks. A canoe, however, is very highly prized. In traffic, it is an article of the greatest value, except a wife, which is of equal consideration, so that a lover generally gives a canoe to the father in exchange for his daughter."

The canoes employed by the more northern Indians are sometimes even of greater size and more solid construction than this. They are also better adapted to sea-going, as they are free from the incumbrance. With them, the Indians venture from Queen Charlotte Islands, and even from Sitka, as far south as Puget Sound, bringing, besides their crew, their whole worldly property, by no means an inconsiderable cargo. One which I saw at Victoria carried three masts, and was estimated at not less than seventy feet in length. The usual method of constructing canoes is to cut or burn the tree down and into a suitable length, rough-hew the outside, cut out the inside with a hatchet and chisel or hand-adze, then turn it over and hew the outside to correspond with the inside. When in this state it is filled with water, which is boiled by means of hot stones, a fire being made all around the canoe on the outside. This is for the purpose of spreading the canoe, which is too narrow for its depth, and the thwarts are put and secured by cords passed through small holes in the side to keep it in shape. The prow of the Tsinûk canoe, and projecting parts of others, which are too large to be cut from a single tree, or would cross the grain, are mortised in and secured by cords in like manner. Should, unluckily, knots or other defects appear in the sides, the piece is cut out and another set in in its place. This is done by boring small holes, through which the patch is firmly sewed with twine, and which are then plugged. The seam is caulked with pitch and cedar-bark, scraped to the consistence of tow. When finished, the outside is slightly charred, and painted with coal made from rushes and mixed with whale-oil. The inside is colored with a chrome, which, when burned, becomes red. In constructing their canoes, the Indians use no lines or artificial aid. The whole is modeled by the eye. Of course, there is a great difference in quality, according to the skill of the builders, and particular persons have a high reputation for their superiority in this respect.

CLOTHING, UTENSILS, ETC.

The introduction of European or American articles has, in great measure, done away with their own. Almost all the Indians of the district are now principally clothed like the whites, and avail themselves of many of their tools and utensils; but their original manufactures possessed a great deal of merit. The ordinary dress of the men, when they saw fit to use any, was a deer-skin shirt, leggings, and moccasins, which, among the prairie Indians, was often embroidered with the quills of the porcupine. On the coast these quills were scarce, being obtained from a distance and by exchange, and since the opening of trade with the whites they have used beads and various colored threads. The skins are well dressed, being worked over a frame and softened with the brains of the animal. Before being used, they are smoked over a fire of green twigs, which prevents them from permanently shrinking or becoming hard from wet. They also wore on occasion robes made of the skins of small animals, such as the rabbit, sewelell (*Aplodontia leporina*), muskrat, &c., or of larger ones, as the cougar and beaver. Fur caps, of a form suited to the fancy of the wearer, were used occasionally; but the most noticeable covering was a broad, conical hat, with an inner rim fitting the head, made of a tough grass resembling hemp, which came from the interior. This was made water-proof, and painted with figures. The women universally wore a breech-clout of strands gathered round the waist and falling usually to the knees, which served the purpose of concealment. With the men no idea of immodesty existed. Decency had not even its fig-leaf. The clout was sometimes made of twisted grass, at others of cedar-bark, hackled and split into a fringe. Of later years, they have adopted the dress of the whites, and it is only in remote districts, or among old people too poor or too obstinately attached to the habits of their youth to change them, that one now sees this pristine type of the petticoat,

"A garment of mystical sublimity."

The Indians of the Sound and the Straits of Fuca attained considerable skill in manufacturing a species of blanket from a mixture of the wool of the mountain-sheep and the hair of a particular kind of dog, though in this art they never equaled the more northern tribes, some of whose workmanship equaled the common kind of Mexican serape. Vancouver describes the dogs as "resembling those of Pomerania, though, in general, somewhat

larger". Their usual color is white. The wool is obtained from the hunting tribes next to the Cascade Mountains, and is an article of trade. The two being mixed are twisted into yarns by rolling upon the thigh, and the warp is formed by stretching these singly over a frame, tying the ends together. The woof is then passed through with a long wooden needle. The Klallam and Sound Indians do not make much use of colors in ornamenting their blankets, but those farther north introduce quite complicated figures of several colors. Another kind of robe, usually square and worn over the shoulders, is made by twisting in with the hair or wool the down of sea-birds, the whole being hand-woven in the same way as the last. This makes a very thick and warm stuff. The Makah alone manufacture the cedar-bark into texture suitable for weaving. For this purpose, the inner bark is selected, boiled or macerated, and then pounded and hatcheled out. The bark is made to form the warp; the woof being made of grass thread. This stuff is pliable, and makes a convenient outer garment. Very pretty capes, edged with the sea-otter skin, are made of it. This tribe also are the principal manufacturers of the cedar mats, which are used on the Sound. These are entirely of bark, formed into narrow strips, and woven on the floor. They are thin and perfectly even in texture. The other tribes employ for mats two kinds of rushes, the flat or common cat-tail, and the round or tulé. These are used for a great variety of purposes, as to line their canoes, for beds, covering for goods, temporary huts, &c. In fact, an Indian's roll of mats is his constant traveling companion. Of baskets, they make, or rather did make until lately, an almost endless variety, many of them of beautiful texture, tasteful shape, and ornamented with colored figures. Some were used as pails, and even to boil in, being filled with water, and heated stones thrown in. Cups, dishes, and platters were carved from wood by the Makah in a very neat manner. Large bowls, holding over a quart, were made from the horns of the big-horned sheep,-and spoons from that material and those of the mountain-goat. These last articles probably came from the north, but found their way, in the course of trade, far down the coast, and even into California. The nets and seines, manufactured from the grass imported from beyond the Cascade Mountains, deserve mention as very well made, the twine being perfectly even and well twisted. The

bows and arrows and defensive armor have been mentioned in another connection.

In all their native manufactures, the Indians of this Territory were not wanting in skill, although they were far behind the northern races, whose ingenuity is, in fact, extraordinary among savages.

DOMESTIC ANIMALS.

The horse and dog constitute the only ones, except that a very few individuals may perhaps own a little stock. Umtuts, a Klikatat, living at the mouth of the Kathlapūtl, until recently killed by his tribe, alone possessed a good herd. Generally speaking, the Indians west of the mountains do not keep them. Their horses, also, are few, comparatively, and of modern introduction.

The date of the introduction of the horse among the tribes in the eastern district cannot be arrived at with any certainty. The Snake, Nez Percés, and Spokane had, according to Lewis and Clarke, immense numbers at the time of their visit. Garry, chief of the latter tribe, informed me that they first got theirs from the Flatheads, who, he believed, procured them from the Snakes; and there can be but little doubt that they were first brought northward by the latter in their intercourse with the Comanches. The Cayuse added to their stock by theft from the Spaniards, as Franchère mentions seeing them with Spanish brands.

Dr. Suckley considers the dogs to be of two breeds, one resembling the coyote, or prairie-wolf, and very probably crossed with that animal, which is the kind used for hunting; the other, a long-bodied, short-legged, turnspit-looking cur, which is the peculiar property and pet of the women. To these are probably to be added a third, the dog used by the Skagit, Klallam, and others of the lower part of the Sound and Gulf of Georgia, which is shorn for its fleece. Vancouver mentions these as resembling the Pomeranian dog. They are of pretty good size, and generally white, with much longer and softer hair than either of the others, but having the same sharp muzzle and curling tail as the hunting-dog. Among some of the tribes of Northern California, as on the Klamath River, there is a variety with a broad tail, not more than six or eight inches in length, which appears to be

natural, and not the result of docking. This I suppose to be a distinct one. The Indian dogs are much valued by their owners, particularly those employed in hunting.

SYMBOLIC WRITING.

I am not aware how far this may be carried among the Sound tribes. Probably there is no great essential difference between them and their neighbors of the plains in this art. It may perhaps be best explained by an example given me by a veteran mountaineer, Dr. Robert Newell, of Champoeg. A party of Snakes are going to hunt strayed horses. A figure of a man, with a long queue, or scalp-lock, reaching to his heels, denoted Shoshonee; that tribe being in the habit of braiding horse- or other hair into their own in that manner. A number of marks follow, signifying the strength of the party. A foot-print, pointed in the direction they take, shows their course, and a hoof-mark turned backward, that they expect to return with animals. If well armed, and expecting a possible attack, a little powder mixed with sand tells that they are ready, or a square dotted about the figures indicates that they have fortified. These pictographs are often an object of study to decipher the true meaning. The shrewder or more experienced old men consult over them. It is not every one that is sufficiently versed in the subject to decide correctly.

There are, I believe, no permanent symbolic writings below the Cascades like those which occur upon some of the rocks on the Columbia River above them, and attributed by the present Indians to the *Elip Tilikum*, or primeval race.

MOUNDS AND EARTHWORKS.

Mention has been made in my former report of a circular work on the Yakama River, the construction of which those Indians disclaimed. That was the first of the kind which had ever fallen under my observation, or which I had been informed of within this Territory or Oregon. Since then, Dr. Newell has informed me that, in some parts of the Willamette Valley, as on the Twallatti plains, for instance, there are indubitable earthworks, some of them of various forms, of which he mentioned the letter L. None of them, to his knowledge, presented the figures of animals. I am aware of none on the Lower Columbia or Puget Sound which deserve the name.

Inclosures for garden-patches were sometimes made by banking up around them with refuse thrown out in cleaning the ground, which, after a long while, came to resemble a low wall, and, in some cases, as at the old Snohomish fort on Kwultsehda Creek, they made external ditches, which were filled with pointed stakes and covered over; but these do not belong to the class spoken off. Near the house of Mr. Cameron, at Esquimalt, Vancouver Island, I noticed a trench, cutting off a small point of rock near the shore, which seemed to have been about six feet deep and eight wide. Governor Douglass informed me that these were not unfrequent on the island; that they generally surrounded some defensible place; and that often an escarpment was constructed facing the sea, but that the earth was thrown indiscriminately on either side of the ditch. The present Indians have no tradition of their origin. He supposes them to have been made by their ancestors, and the authors forgotten by their descendants. There are also, near Victoria, a number of small mounds, which I was unfortunately unable to visit. Governor Douglass mentioned that one had been dug into without finding anything. Some of the gentlemen of the company supposed them to be kamas ovens. Until an examination has been made, both of these and the works in the Willamette Valley, the question may be considered as still open, whether any works analogous to those of the Ohio Valley and others of the States exist on the Pacific coast.*

MIGRATIONS.

The various tribes, as a general thing, claim for themselves to have sprung from the identical country which they now occupy, and their legends, so far as I have been able to collect them, give no account of remote changes of place. A Tsinūk story, related elsewhere, points to a northern origin for the ancestors of the tribe, but not for the people themselves. In reply to direct interrogatories upon the subject, they invariably state that they have always lived where they now do; but this is far less satisfactory than indirect evidence, as they are quick at suspecting some object in regard to their lands.

* In connection with the subject, reference may be made here to the mounds noticed by Sir Edward Belcher in parts of the Sacramento Valley, which, he states, were raised by the existing race of Indians, for the purpose of elevating their houses beyond the reach of inundation. Whether such a motive governed the mound-builders of Ohio, under any circumstances, I am uninformed.

Mention has already been made of the movement of part of the Klikatat southward at a very recent period, and of the statement, by the Willopah, that the Klatskanai had likewise changed their location. In addition, I have been informed that the Tsemakum and Toanhūch once lived on the upper waters of the Niskwalli and Kowlitz Rivers, and the Satsop and the Satsall upon the south fork of the latter; but the Indians who made this statement declared that their own people, the Staklamish, had never moved. *Their* country, they said, was the "navel of the world". On the other side of the mountains, it is well known that the Snakes have, in modern times, been driven southward; and Dr. Suckley was positively assured by aged Indians that the Klikatat and Yakama, branches of the Sahaptin family,* had pushed their way into the country formerly occupied by members of the Selish. This latter extension, being to the northward as well as westward, is out of the usual line of travel. Sufficient investigation has not been made yet to determine with certainty the routes followed in many cases; still less to ascertain the relative periods at which the various offsets from the great families have moved. Some have, in all probability, after a temporary stay in one place, passed over others of an earlier date, and located themselves beyond. The subject is capable of much curious speculation, and possibly of a near approach to a correct conclusion.

If I may hazard a conjecture at present, it is that the Tah-kali and Selish families, with, perhaps, the Shoshonee and some others, originated east of the Rocky Mountains; that the country between that chain and the great lakes has been a center from which population has diverged; that these two tribes crossed by the northern passes of the mountains; and that their branches have since been pushing westward and southward. Whether the southern branches of the Tahkali have been separated and driven on by the subsequent irruption of the Selish, or whether they have passed over their heads, can, perhaps, be ascertained on a severe comparison of the different dialects into which each has become divided; it being reasonable to infer that those which differ most from the present are oldest in date and emigration.

The route of the Selish has obviously been along the courses of the two great rivers, the Frazer and the Columbia. By the former, they seem to

* The Yakama are elsewhere referred to the Selish.—[Ed.]

have penetrated to the sea, while, on the latter, they were stopped by the Sahaptin and the Tsinūk. Some branches undoubtedly crossed the Cascade Range, at different points, to the Sound, and the country intermediate between that and the Columbia. And the Tilamūk have overstepped that boundary and fixed themselves on the coast of Oregon. The southern limit of the Tahkali is not yet ascertained. Mr. Hale identified the Umkwa as an offshoot. Lieutenant Kautz has lately shown the Tū-tū-ten to be another, and it is possible that some of the California languages may also be assimilated. Dr. Newell states that, since he was first in the Indian country, all the great tribes have been gradually breaking up into bands. Whenever two chiefs attain about an equality of power and influence, jealousies arise, which lead to a separation of the tribe. These are fomented by many causes, the chattering of the women, of course, among others. Before the introduction of firearms, the range of the different tribes was more limited than now. They did not travel so far from their own country. This last is less applicable to the coast tribes than to those of the interior. The former are, however, even more split up, and those of the Sound country, perhaps, most of all. The influence possessed even by those claiming to be head-chiefs has become almost nothing; and, in case of any disagreement in a band, the dissatisfied party move off to a little distance and take the name of the ground they occupy, or any one desirous of establishing a band on his own account induces a party of his immediate followers to accompany him, and start, as it were, a new colony. It is to this separation, and to the petty hostilities, which often grew out of it, that we must mainly attribute the diversity of dialects prevailing.

NOTICES OF EARLY TRAVELERS.

The first notices of the Indians of Oregon and Washington Territories that we have are by Vancouver, whose voyage was performed in 1792. I have quoted them much at length, because they present a view of the condition of these tribes before they had been affected by intercourse with the whites, and as suggesting a number of points which require explanation or suggest inquiry. So far as the coast is concerned, his observations are very meager; for that navigator, though seeking the great river of Oregon and

the Straits of Juan de Fuca, seems to have had a holy horror of land, and sedulously kept at such a distance that he made no discoveries whatever. Passing Destruction Island, he noticed a canoe or two paddling near the shore, and remarks: "It was a fact not less singular than worthy of observation, that on the whole extensive coast of New Albion, and more particularly in the vicinity of those fertile and delightful shores we had lately passed, we had not, excepting to the southward of Cape Orford and at this place, seen any inhabitants, or met with any circumstances that, in the most distant manner, indicated a probability of the country being inhabited." Of the Klasset, or Makah, he says: "The few natives who came off resembled, in most respects, the people of Nootka. Their persons, garments, and behavior, are very similar; some difference was observed in their ornaments, particularly in those worn at the nose; for, instead of the crescent, generally adopted by the inhabitants of Nootka, these wore straight pieces of bone. Their canoes, arms, and implements, were exactly the same. They spoke the same language, but did not approach us with the familiarity observed by those people on visiting the Resolution and Discovery, which may probably be owing to their having become more familiar with strangers." The village, he observes, which is situated about two miles within the cape, had the appearance of being extensive and populous. The manner of the Indians was very civil, orderly, and friendly. They requested permission before entering his ship, and, when receiving some presents, "politely and earnestly solicited" him to stop at their village.

His notices of the Klallam are not much more extended, for he had but little intercourse with them. Of those at New Dungeness, he says: "The appearance of the huts we now saw indicated the residence of the natives in them to be of a temporary nature only, as we could perceive with our glasses that they differed very materially from the habitations of any of the American Indians we had before seen, being composed of nothing more than a few mats thrown over cross-sticks; whereas those we had passed the preceding day in two or three small villages to the eastward of Classet were built exactly after the fashion of the houses erected at Nootka. The inhabitants seemed to view us with the utmost indifference and unconcern; they continued to fish before their huts as regardless of our being present

as if such vessels had been familiar to them, and unworthy of their attention. On the lowland of New Dungeness were erected, perpendicularly and seemingly with much regularity, a number of very tall straight poles like flag-staves or beacons, supported from the ground by spars. Their first appearance induced an opinion of their being intended as the uprights for stages on which they might dry their fish; but this, on a nearer view, seemed improbable, as their heights and distances from each other would have required spars of a greater size to reach from one to the other than the substance of the poles was capable of sustaining. They were undoubtedly intended to answer some particular purpose; but whether of a religious, civil, or military nature, must be left to some future investigation."

A liberty pole or a gallows, probably, would have filled the alternative suggested. The object of these erections is mentioned by Captain Wilkes as serving to suspend the nets with which the Indians catch wild fowl. Vancouver was greatly disgusted at the small importance attached to his visit. He says further that on Mr. Whidbey's landing to seek for water, the Indians continued to fish, "without paying any more regard to the cutter than if she had been one of their own canoes." The circumstance was certainly remarkable, and can only be explained by the fact that the novelty had worn off, as there is no doubt, although Vancouver supposed himself to be the first who had penetrated thus far up the straits, that Kendrick and others had preceded him. At Port Discovery, he says, "a few of the natives in two or three canoes favored us with their company, and brought with them some fish and venison for sale." "These people, in their persons, canoes, arms, implements, &c., seemed to resemble chiefly the inhabitants of Nootka, though less bedaubed with paint and less filthy in their external appearance. They wore ornaments in their ears, but none were observed in their noses; some of them understood a few words of the Nootka language; they were clothed in the skins of deer, bear, and some other animals, but principally in a woolen garment of their own manufacture, extremely well wrought. They did not appear to possess any furs. Their bows and implements they freely bartered for knives, trinkets, copper, &c., and, what was very extraordinary, they offered for sale two children, each

about six or seven years of age, and being shown some copper were very anxious that the bargain should be closed."

At Port Townshend he saw no Indians, but a deserted village at the site of the Tsemakum town, apparently in a state of decay.

A few Indians were met with at Oak Cove (Port Lawrence), and near the head of Hood Canal about sixty, including women and children, undoubtedly of the Skokomish tribe, which were all that he met with on that extensive line. "The region we had lately passed," he says, "seemed nearly destitute of human beings. Nowhere did the appearance of the party create any alarm or much astonishment, the Indians always treating them in a friendly manner, and bartering their arms and other articles for iron, copper, and trinkets." The following general observations are extracted entire, as they bear upon the apparent population of the country at the time. They refer more particularly to the Klallam, Tsemakum, and Skokomish. Vancouver, it may be mentioned in passing, does not seem to have sought for the names of any of the tribes, and none are mentioned in his book. Other points are omitted which appear singular. In speaking of the fish taken in the Sound, he never refers to the salmon; and, what is most extraordinary, he says nothing of the custom of flattening the head.

"Having considered with impartiality the excellencies and defects of this country, as far as came under our observation, it now remains to add a few words on the character of its inhabitants. None being resident in Port Discovery, and our intercourse with them having been very much confined, the knowledge we may have acquired of them, their manners and customs, must necessarily be very limited, and our conclusions drawn chiefly from comparison. From New Dungeness we traversed nearly one hundred and fifty miles of their shores without seeing that number of inhabitants. Those who came within our notice nearly resembled the people of Nootka, their hair, as before mentioned, being in general neatly combed and tied behind.

"In their weapons, implements, canoes, and dress, they vary little. Their native woolen garment was most in fashion, next to it, the skins of deer, bear, &c.; a few wore dresses manufactured from bark, which, like their woolen ones, were very neatly wrought. Their spears, arrows, fish-gigs,

and other weapons were shaped exactly like those of Nootka, but none were pointed with copper or with muscleshells. The three former were generally barbed, and those pointed with common flint, agate, and bone seemed of their original workmanship. Yet more of their arrows were observed to be pointed with thin, flat iron than with bone or flint, and it was very singular that they should prefer exchanging those pointed with iron to any of the others. Their bows were of a superior construction; these, in general, were from two and a half to three feet in length; the broadest part in the middle was about an inch and a half and about three-quarters of an inch thick, neatly made, gradually tapering to each end, which terminated in a shoulder and hook for the security of the bow-string. They were all made of yew, and chosen with a naturally-inverted curve suited to the method of using them. From end to end of the concave side, which when strung became the convex part, a very strong strip of an elastic hide is attached to some, and the skins of serpents to others, exactly the shape and length of the bow, neatly and firmly affixed to the wood by means of a cement, the adhesive property of which I never saw or heard of being equaled. It is not to be affected by either dry or damp weather, and forms so strong a connection with the wood as to prevent a separation without destroying the component parts of both. The bow-string is made of the sinew of some marine animal, laid loose, in order to be twisted at pleasure, as the temperature of the atmosphere may require to preserve it at a proper length. Thus is this very neat little weapon rendered portable, elastic, and effective in the highest degree, if we may be allowed to judge by the dexterity with which it was used by one of the natives at Port Discovery.

"We had little opportunity of acquiring any satisfactory information with regard to the public regulations or private economy of these people. The situation and appearance of the places we found them generally inhabiting indicating their being much accustomed to change of residence; the deserted villages tend to strengthen the conjecture of their being wanderers. Territorial property appeared to be of little importance; there was plenty of room for their fixed habitations, and those of a temporary nature, which we now found them mostly to occupy, being principally composed of crossed sticks covered with a few mats, as easily found a spot for their erec-

tion, as they were removed from one station to another, either as inclination might lead or necessity compel; and, having a very extensive range of domain, they were not liable to interruption or opposition from their few surrounding neighbors.

"From these circumstances alone, it may be somewhat premature to conclude that this delightful country has always been thus thinly inhabited; on the contrary, there are reasons to believe it has been infinitely more populous. Each of the deserted villages was nearly, if not quite, equal to contain all the scattered inhabitants we saw, according to the custom of the Nootka people, to whom these have great affinity in their fixed habitations and in their general character. It is also possible that most of the clear spaces may have been indebted for the removal of their timber and underwood to manual labor. Their general appearance furnished this opinion, and their situation on the most pleasant and commanding eminences, protected by the forest on every side except that which would have precluded a view of them, seemed to encourage the idea. Not many years since, each of these vacant spaces might have been allotted to the habitations of different societies, and the variation observed in their extent might have been conformable to the size of each village, on the site of which, since their abdication or extermination, nothing but the smaller shrubs and plants had yet been able to rear their heads.

"In our different excursions, particularly those in the neighborhood of Port Discovery, the skull, limbs, ribs, and back-bones, or some other vestiges of the human body, were found in many places promiscuously scattered about the beach in great numbers. Similar relics were also frequently met with during our survey in the boats; and I was informed by the officers that, in their several perambulations, the like appearances had presented themselves so repeatedly and in such abundance as to produce an idea that the environs of Port Discovery were a general cemetery for the whole surrounding country. Notwithstanding these circumstances do not amount to a direct proof of the extensive population they indicate, yet, when combined with other appearances, they warranted an opinion that, at no very remote period, this country had been far more populous than at present. Some of the human bodies were found disposed of in a very singular man-

ner. Canoes were suspended between two or more trees, about twelve feet from the ground, in which were the skeletons of two or three persons. Others of a larger size were hauled up into the outskirts of the woods, which contained from four to seven skeletons, covered over with a broad plank. In some of these, broken bows and arrows were found, which at first gave rise to a conjecture that these might have been warriors, who, after being mortally wounded, had, whilst their strength remained, hauled up their canoes for the purpose of expiring quietly in them. But, on a further examination, this became improbable, as it would hardly have been possible to have preserved the regularity of position in the agonies of death, or to have defended their sepulchers with the broad plank with which each was covered. The few skeletons we saw so carefully deposited in the canoes were probably the chiefs, priests, or leaders of particular tribes, whose followers most likely continue to possess the highest respect for their memory and remains; and the general knowledge I had obtained from experience of the regard which all savage nations pay to their funeral solemnities made me particularly solicitous to prevent any indignity from being wantonly offered to their departed friends. Baskets were also found suspended on high trees, each containing the skeleton of a young child; in some of which were also small square boxes filled with a kind of white paste, resembling such as I had seen the natives eat, supposed to be made of the saranna root. Some of these boxes were quite full; others were nearly empty, eaten probably by the mice, squirrels, or birds. On the next low point south of our present encampment, where the gunners were airing the powder, they met with several holes, in which human bodies were interred, slightly covered over, and in different states of decay, some appearing to have been very recently deposited. About half a mile to the northward of our tents, where the land is nearly level with high-water mark, a few paces within the skirting of the wood, a canoe was found suspended between two trees, in which were three human skeletons; and a few paces to the right was a cleared space of nearly forty yards round, where, from the fresh appearance of burned stumps, most of its vegetable productions had very lately been consumed by fire. Amongst the ashes we found the skulls and other bones of near twenty persons in different stages of calcination; the fire, however, had not reached the sus-

pended canoe, nor did it appear to have been intended that it should. The skeletons, found thus disposed in canoes or in baskets, bore a very small proportion to the number of skulls and other human bones indiscriminately scattered about the shores. Such are the effects; but of the cause or causes that have operated to produce them, we remained totally unacquainted, whether occasioned by epidemic disease or recent wars. The character and general deportment of the few inhabitants we occasionally saw by no means countenanced the latter opinion; they were uniformly civil and friendly, without manifesting the least sign of fear or suspicion at our approach, nor did their appearance indicate their having been much inured to hostilities. Several of their stoutest men had been seen perfectly naked, and, contrary to what might have been expected of rude natives habituated to warfare, their skins were mostly unblemished by scars, excepting such as the small-pox seemed to have occasioned, a disease which there is great reason to believe is very fatal amongst them. It is not, however, very easy to draw any just conclusions on the true cause from which this havoc of the human race proceeded: this must remain for the investigation of others who may have more leisure and a better opportunity to direct such an inquiry; yet it may not be unreasonable to conjecture that the present apparent depopulation may have arisen,in some measure, from the inhabitants of this interior part having been induced to quit their former abode, and to have moved nearer the exterior coast for the convenience of obtaining, in the immediate mart, with more ease and at a cheaper rate, those valuable articles of commerce that within these last years have been brought to the sea-coasts of this continent by Europeans and the citizens of America, and which are in great estimation amongst these people, being possessed by all in a greater or less degree."

While surveying Admiralty Inlet, Vancouver met with further parties of Indians. Of the Skokomish, he says: "Towards noon, I went ashore at the village point (southern end of Bainbridge Island) for the purpose of observing the latitude; on which occasion I visited the village, if it may be dignified, as it appeared the most lowly and meanest of its kind. The best of the huts were poor and miserable, constructed something after the fashion of a soldier's tent, by two cross-sticks, about five feet high, connected at each end by a ridge-pole from one to the other, over some of which was

thrown a coarse kind of mat; over others, a few loose branches of trees, shrubs, and grass. None, however, appeared to be constructed for protecting them, either against the heat of summer or the inclemency of winter. In them were hung up, to be cured by the smoke of the fire they kept constantly burning, clams, muscles, and a few other kinds of fish, seemingly intended for their winter's subsistence. The clams perhaps were not all reserved for that purpose, as we frequently saw them strung and worn about the neck, which, as inclination directed, were eaten, two, three, or half a dozen at a time. This station did not appear to have been preferred for the purpose of fishing, as we saw few of the people so employed; nearly the whole of the inhabitants belonging to the village, which consisted of about eighty or a hundred men, women, and children, were busily engaged, like swine, rooting up this beautiful verdant meadow, in quest of a species of wild onion, and two other roots, which, in appearance and taste, greatly resembled the saranna, particularly the largest. The collecting of these roots was most likely the object which attracted them to this spot; they all seemed to gather them with much avidity, and to preserve them with great care, most probably for the purpose of making the paste I have already mentioned."

"These people varied in no essential point from the natives we had seen since our entering the straits. Their persons were equally ill made, and as much besmeared with oil and different colored paints, particularly with red ocher and a sort of shining chaffy mica, very ponderous, and in color much resembling black lead. They likewise possessed more ornaments, especially such as were made of copper, the article most valued and esteemed among them." Subsequently, about eighty of the Dwamish visited the ship, whose appearance he mentions as more cleanly than that of the people on the island. The latter were undoubtedly there merely temporarily, and for the purpose of digging the roots referred to.

A party of Indians, it seems, turned the tables on Vancouver, so far as the suspicion of cannibalism is concerned, and, after subjecting some of a venison pastry to a very severe examination, rejected it with great disgust, pointing to their own bodies to indicate their idea of its origin. He satisfied them of its character with some difficulty, and drew the inference, cer-

tainly correct, that the character ascribed to the northwest Indians of America in his day was, at least so far as these were concerned, unjust.

The number of Indians encountered by Mr. Puget in exploring the various inlets leading to the sound which now bears his name does not seem to have been greater in proportion than those met with in Admiralty Inlet and Hood Canal, as, though Vancouver speaks of his meeting several tribes, he does not refer to their numbers. The only difficulty had with any of the natives was met with by this gentleman in what is now called Hale Passage, which, however, owing to his prudence, did not proceed to extremities. It is remarkable that on this occasion they showed no surprise at the fire of small-arms, but merely imitated the sound of the muskets by exclaiming poo! poo! and on the discharge of the swivel shotted, instead of flying, merely unstrung their bows, and came forward with demonstrations of friendship.

In surveying Whidbey Island and the passages lying east of it, Mr. Whidbey met with the Snohomish and Skagit. Of this district, Vancouver says, "The number of its inhabitants is about six hundred, which I should suppose would exceed the total of all the natives before seen."

Already the productions of European art had begun to find their way here. Not only were the Indians tolerably well supplied with iron and copper arrow-points, but weapons also had been imported. "The chief," says Vancouver, "for so we must distinguish him, had two hangers, one of Spanish and the other of English manufacture, on which he seemed to set a very high value." From their curiosity to know if he was all white, Mr. Whidbey concluded they had not before seen any Europeans, though from the different articles they possessed it was evident a communication had taken place; probably by means of intertribal trade.

Mr. Broughton's account of the Columbia River Indians is far less minute. He makes no estimate of their apparent numbers, which do not appear to have struck him as very great, merely remarking that the farther he proceeded the more the country was inhabited. It is to be noticed that the deserted villages referred to by Vancouver and his different parties were probably left for the time being. The period of Mr. Broughton's visit, the month of December, was one at which most of the bands living near

the mouth of the river were on Shoalwater Bay, engaged in taking winter salmon. The following extract embodies his principal observations:

"The natives differed in nothing very materially from those we had visited during the summer, but in the decoration of their persons; in this respect they surpassed all the other tribes, with paints of different colors, feathers, and other ornaments. Their houses seemed to be more comfortable than those at Nootka; the roof having a greater inclination, and the planking being thatched over with the bark of trees. The entrance is through a hole in a broad plank, carved in such a manner as to resemble the face of a man, the mouth serving for the purpose of a door-way. The fire-place is sunk in the earth, and confined from spreading above by a wooden frame. The inhabitants are universally addicted to smoking. Their pipe is similar to ours in shape. The bowl is made of very hard wood, and is externally ornamented with carvings; the tube, about two feet long, is made of a small branch of the elder. In this they smoke an herb which the country produces, of a very mild nature, and by no means unpleasant; they, however, took great pleasure in smoking tobacco; hence it is natural to conclude it might become a valuable article of traffic amongst them. In most other respects, they resemble their neighbors as to their manners and mode of living, being equally filthy and uncleanly."

Mr. Whidbey's account of the examination of Gray Harbor contains even less information. The total number of inhabitants seen by him was estimated at one hundred; most of the remainder being, in all probability, at Shoalwater Bay, which, as before mentioned, was the winter ground of the Tsihalis equally with the Chinūk.

The next, and a far more valuable account of the Columbia River Indians, is that of Lewis and Clarke, thirteen years later. Their descriptions of Indian manners, dwellings, and life are accurate, and they have not, like many other writers, indulged in speculation, or attempted to draw inferences and assign motives for action on insufficient basis. The nomenclature assigned by them to many of the bands, with which they met or of which they obtained information, is not recognizable at the present day. There are, in fact, no generic names used by the Indians among their own tribes, but each band is distinguished by its appropriate appellation, that of

the ground which it occupies. Generic or tribal names for others are sometimes used; but, as before mentioned, the cohesion among the bands of the same family is so small, that it is more usual to hear them separately mentioned, even by their neighbors. As these appellations differ with the different tribes, and moreover die out with the abandonment of a particular locality, it is next to impossible, after such a lapse of time, to identify all of them, except by their locality or order of succession.

Subsequent to Lewis and Clarke is Franchère, whose simplicity of narration and air of truth induce a regret that his work is not more in detail. Upon this much of Mr. Irving's description is based.

Ross Cox's adventures, though highly amusing and sufficiently accurate where description alone is concerned, are liable to give very false impressions of motive and idea.

Of the externals of savage life on the Oregon coast, there are many graphic and full accounts; but an insight into their minds is not so easy to reach, and those who have most carefully sought it are likely to be most doubtful of their success.

EARLY VISITS OF WHITE MEN.

The Indians at the mouth of the Columbia preserve several traditions of the early visits of white men, the first of which must have been many years anterior to the arrival of Gray. The wife of Mr. Solomon H. Smith, who belonged to the Klatsop, and was born about the year 1810, informed me that the first white men seen by her tribe were three who came ashore in a boat from a wrecked vessel. "They landed on Klatsop Point (Point Adams), where one soon afterward died. They were first descried by a woman who had lost her child, and, after the Indian fashion, had gone out in the morning to mourn for it. She saw a large object lying on the beach, and, while looking at it in wonder, the seamen came ashore and approached, holding a bright kettle and motioning her to bring water. She was afraid; but they put it down and retired, when she took it and ran to the village. The Indians then came down in a body. The new-comers looked like men, except that they had long beards like bears. They had already put the sick man into a box to be buried, as he was nearly dead. The Klatsop Indians sent

for the others on the river, who came in great numbers. Astonished at the value of their prize and, hoping to get the whole of the metals which it contained, they set fire to the wreck, by which means they lost all. There were copper kettles on the vessels and pieces of money, having a square hole through the center.

The two surviving seamen remained as slaves to the Klatsop until it was found that one was a worker in iron, of which the Indians began to see the value, when they made him a chief. Afterward the two started for their own country, which, they said, was toward the rising sun. They went as far as the Dalles, where one stopped and married. The other returned to Multnomah Island and married there. He had a daughter, who was an old gray-haired woman when Mrs. Smith was a child. Her own father remembered the arrival of the seamen. The man who lived on Multnomah Island was undoubtedly the one mentioned by Franchère in his narrative, whose son, Soto, was alive, and a very old man, at the time of his visit.

After this, a vessel anchored off Mahcarnie Head [False Tilamūk], in the bight at the mouth of the Nehalen River. About twenty armed men, with cutlasses, came on shore, bringing an iron chest, which they carried about two miles back into the country, to a spot where an Indian trail crosses a brook on the south side of the promontory. The place was east of the trail and south of the brook. There they buried it between two rocks, letting down another on top, and cut an inscription on the rock. They then killed a man and went away. Some years ago, a party of Oregonians went to search for this box, under the impression that it was hidden treasure, but were unsuccessful, for, although the place is ascertained within a short distance, their Indian guides would not approach it." The incident of a man being killed on the spot is probably an Indian addition, drawn from their own usages.

Another vessel, having on board a large quantity of beeswax, was cast away on the spit of land to the north of the same river, the Nehalen. The crew came ashore, built a house, and lived peaceably for some time, till they began to take away the Indians' wives. This created an excitement, and finally, when they had seduced off the wife of a chief, he assembled the tribe, and asked if they would let their wives go or fight. They decided to

fight, and attacked the seamen with bows and arrows and spears. The latter resisted, *throwing stones behind them and under their arms with great force*, as the Indians say, but were finally all killed. This beeswax has often been mentioned by travelers, and pieces of it continue to be found after westerly storms. This vessel was probably a Japanese junk, several of which have from time to time been cast away on the coast. It is noticeable that many of the Tilamūk differ in personal appearance from their neighbors at this day, so as easily to be recognized by those acquainted with the peculiarity. Their complexion is yellower than ordinary, and their eyes more oblique and elongated.

The spot on which Lewis and Clarke's winter encampment was fixed is still discernible, and the foundation logs remained till within a year or two. It was on the west bank of a little river, called by the Indians Netul, but generally known as Lewis and Clarke's River, about two miles from its mouth. The trail by which they used to reach the coast can also be traced. Their visit produced a stronger impression than any event before the arrival of the Astoria party, and they are still remembered by the older Indians. One of these Indians told a settler that the captains were real chiefs, and that the Americans who had come since were but *tilikum*, or common people. Ske-mah-kwe-up, the chief, and almost the last survivor of the Wahkiakum band of Tsinūk, preserved with great pride the medal given him by Lewis and Clarke, until within a year or two, when it was accidentally lost, to his great grief.

The Tsihalis Indians retain a recollection of Gray. Kau-kau-an, the old chief at Tsihalis Point, informed me that he had seen him. Gray gave them a musket and some cartridges, first, however, cutting off the balls. They did not know its use, but supposed it was intended merely to make a noise, and fired it off until their powder was gone, when they broke it up. Afterward they found out Gray's object. He also gave them axes and knives, the first they had seen. A few years after him came Captain Tomlinson, with whom also they traded. Gray and he used to give them a "small blanket", probably a piece of coarse cloth, for a dressed deer-skin.

Quite a number of Sound Indians remember the visits of the early ships to their waters, although, as might be expected, they have confused

their accounts. Lakh-kanam, father of the Duke of York, the S'klallam chief, and apparently a very old man, informed me that he was about the age of a boy whom he pointed out, or some ten years when they first arrived. This he said had only one stick, mast, and was probably the Washington, Captain Kendrick, which entered in 1789, or the Princess Royal (Spanish), Lieutenant Quimper, in 1790. The Indians thought it was Dokwe-butl, for they knew nothing of the kwa-neh-tum, or white man, and they feared lest some great sickness should follow. The vessel came up to New Dungeness and anchored. The old men and women went out and called Dokwebutl! Dokwebutl! The chiefs said to one another that they ought not to be afraid, and they accordingly washed, oiled, and painted their faces as when making tamahn-oūs, thinking to please Dokwebutl. They all went out in their canoes to the ship, when one man, a sailor, motioned to them not to come near till they had washed the paint from their faces. They went astern and did so, and then all were admitted to the ship; but Lakh-kanam, who was small and afraid, did not go. The sailors got into his canoe, and wanted to try and paddle it, and he cried till Hai-ya-watst, General Pierce's father, who is still living, and older than himself, came down into the canoe and told him not to cry. Some one, he supposes the captain, then made them all presents of buttons and knives. The captain wanted afterward to buy one of the dog's-hair blankets and one of cedar bark. He had nothing at this time to trade with except buttons, knives, and sheathing-copper, and the shell called sea-ear (*Haliotis*). He traded these things for curiosities. About a year or a year and a half after, a three-masted and a two-masted vessel came in. Neither of them went farther up than Port Discovery. The two-masted vessel traded them iron hoops and broken iron; they bought deer- and elk-skins, and gave from eight to twelve small blankets! or a musket for one skin! They also sold shot and powder. When the captain had done trading, he gave away knives, looking-glasses, and other small articles as presents.

Lakh-kanam's remembrance of prices is probably very much exaggerated by distance, the good old times being a golden age with the Indians also; but the narative is probably substantially accurate. When he had grown up and got a wife, two more ships came. Several had touched at

Cape Flattery before the first came to New Dungeness. They came ashore at once, and put up a tent, and many of the Klallam came to see her. The name of one captain was Lelis and the other Paput. That of another still was Kelalimuk. They always wanted skins from the Indians. The Indians had no beaver, but elk, deer, and sea-otter. For a large sea-otter they gave twenty blankets. They also bought haikwa for blankets, five fathoms for a blanket. These blankets were different from the first, being heavier. The last two vessels only came up to Port Discovery. He thought they then went to Klyokwot. It was afterward that ships came up the Sound. For some time, a good many came, and then they stopped. The name of the captains given by him cannot be recognized, and very possibly were of Indian bestowal. It would seem to indicate that several trading-vessels had passed up the straits before Vancouver; but there is some confusion as to times, if the sloop was Gray's, as he could not have come up in the interim. Lakh-kanam also recollects when the white people (the Russians) lived in a house at Neeah Bay. He was then grown up. A vessel was lost there, and the Makah plundered her and behaved badly. The house was only a tent. He knew nothing of a stone house, such as the adobe building erected by the Spaniards.

Winapat, or, as he is called by the whites, Bonaparte, one of the old Snokomish chiefs, informed me that the first ship came up only as far as Whidbey Island. Until then a piece of iron, as long as one's finger, was worth two slaves. That ship brought it to them directly. When he was a very small boy, two ships came, one of which stopped in the Klallam country, and the other went up to the Puyallup. They carried off a chief, Tseeshishten. In this, also, there is probably some error, if the ships were Vancouver's, as he makes no mention of taking away any Indians.

TABLE SHOWING THE RELATIONS OF TRIBES MENTIONED.

(After Gibbs, by W. H. Dall.)

1. NŪTKA FAMILY: *a*, Makah tribe.
2. SAHAPTIN FAMILY: *a*, Taitinapam; *b*, (?) Klikatat (properly T'likatat).
3. TINNEH FAMILY: *a*, Owillapsh; *b*, Klatskanai; *c*, Umkwa; *d*, Tūtūten.
4. SELISH FAMILY:

- A. (*Extralimital*).
  - British Columbia: *a*, Kaitlen; *b*, Billikūla.
  - Vancouver Island: *a*, Nanaimūk; *b*, Kowitsin; *c*, Songhu; *d*, Soke.
- B. *Selish* (*at large*): *a*, Kowlitz; *b*, S'Klallam; *c*, Tsihalis; *d*, Kwinaiūtl'; *e*, Kwillehiūt
  - Kwillehiūt, *typical*.
  - Kwanksat.
- C. *Niskwalli Selish*...
  - *A*. Skokomish.....
    - Skwawksnamish.
    - Kwulseet.
  - *B*. Puget Sound group.
    - I. (Salt water.)
      - S'hotlmamish, Skwai-aitl', Sahewamish.
      - Stehtsasamish, Sawamish, Nū-seht-satl'.
    - II. (Horse.) Niskwalli *proper*, Segwallitsū, Stailakū-mamish, Skwalliahmish.
    - III. (River and Sound.) Puyallupahmish, T'kwakwamish, S'homamish.
    - IV. (Dwamish.)
      - Sukwamish, Samamish,
      - Skopamish, St'kamish, Sk'tehlmish.
  - *C*. Snohomish .....
    - I. Snohomish.
    - II. Snokwalmū
      - Stoluts-whamish, Sk'tahle-jum.
      - Skihwamish, Kwehtl'mamish.
    - III. Yakama.
    - IV. Skagit .....
      - Kikiallū, Towah-hah, Nū-kwat-samish.
      - Smali-hū, Sakū-mehū, Skwonamish.
      - Miskai-whū, Swinamish, Miseekwigweelis.
    - V. Lummi. Samish, Lummi, Nūk-sahk.

5. T'SINŪK FAMILY: *a*, T'sinuk tribes.

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DEPARTMENT OF THE INTERIOR.
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION.
J. W. POWELL, GEOLOGIST IN CHARGE.

APPENDIX TO

PART II.

LINGUISTICS.

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VOCABULARIES.

I.

1.—*Vocabulary of the Shihwapmukh.*

A tribe of the Selish family, obtained from a woman of the tribe with the assistance of a man also of the tribe, by George Gibbs.

NOTE.—I did not learn the locality from which the woman came, and imagine there may be dialectic differences in the language. It is also possible that she may have forgotten some words.—G. G.

2.—*Vocabulary of the Shooswaap.*

A tribe of the Selish family, obtained from Dr. William F. Tolmie, of the Hudson Bay Company, by George Gibbs.

NOTE.—Concerning the habitat of these Indians, the following remark is taken from "Indian Languages of the Pacific States and Territories" by Albert S. Gatschet (Magazine of American History, March, 1877): "The Shushwap, Suwapamuck, or Southern Atnah, belongs to the Selish stock, but does not extend from middle course of Fraser River and its affluents so far south as to reach American territory. It closely resembles Selish proper."

3.—*Vocabulary of the Nikutemukh.*

A tribe of the Selish family, inhabiting the Fraser River from the falls above Fort Yale to the mouth of the Thompson River, by George Gibbs.

NOTE.—This vocabulary was obtained at Fort Hope March 24, 1870, from Hwee-tah′-lich-kaw, son of the chief of Klech-ah′-mech (a village at the forks) through the medium of Skah-uhl, a Sumas chief, at one interview; subsequently revised, and presumed to be substantially correct.—G. G.

4.—*Vocabulary of the Okinákĕn.*

A tribe of the Selish family, obtained from an Indian of the Shemel-a-komuch band, living near the forks of the river [Okinákane?], below the lakes, by George Gibbs.

NOTE.—I have no doubt of the general accuracy of this vocabulary. The language probably varies considerably toward the head of the great lake.—G. G.

5.—*Vocabulary of the Wă-ky-nă-kaine.*

A tribe of the Selish family; obtained from Dr. Wm. F. Tolmie, of the Hudson Bay Company, by George Gibbs.

6.—*Vocabulary of the Shwoyelpi.*

A tribe of the Selish family; obtained by George Gibbs.

NOTE.—Mr. Gatschet speaks of the Soaiatlpi (probably the same tribe) as residing west of Olympia City.

7.—*Vocabulary of the Skoylpeli.*

A tribe of the Selish family, obtained from the Rev. G. Mengarini, by George Gibbs.

8.—*Vocabulary of the Spokan.*

A tribe of the Selish family, obtained from Spokan, a chief of the tribe, by George Gibbs.

9.—*Vocabulary of the Piskwaus, or Winatsha.*

A tribe of the Selish family (living on the Columbia River from the Winatsha up to the Okinákane), collected in 1853, and subsequently revised at Fort Colville in 1860, by George Gibbs.

NOTE.—It is possible there may be dialectic differences between the Indians from whom it was obtained.—G. G.

NOTE.

The following extract, from "Instructions for Research relative to the Ethnology and Philology of America", by George Gibbs (Smithsonian Miscellaneous Collections, No. 160), is inserted as a guide to the spelling of the within vocabularies by Dr. Gibbs. Those by Dr. Tolmie do not follow the same plan, but those by Father Mengarini seem to have been altered by Dr. Gibbs to conform to his system of spelling:

VOWELS.

A as long in *father*, and short in German *hat* (nearly as in English *what*).
E as long in *they* ("long *a*" in *face*), short in *met*.
I as long in *marine*, short in *pin*.
O as long in *go*, short in *home*, *whole* (as generally pronounced in the Northern States).
U as long in *rule* (*oo* in *fool*), short in *full* (*oo* in *good*). *U* as in *union*, *pure*, &c., to be written *yu*.
Â as in *all* (*aw*, *au* in *bawl*, *taught*).
A̲ as in *fat*.
U̲ as in *but* (*o* in *love*, *oo* in *blood*).
AI as in *aisle* ("long *i*" in *pine*).
AU as *ow* in *now*, *ou* in *loud*.

The distinction of long and short vowels to be noted, as far as possible, by the division into syllables, joining a following consonant to a short vowel,

and leaving the vowel open if long. Where this is insufficient, or where greater distinctness is desirable, a horizontal mark above, to indicate a long vowel, a curved mark a short one, thus: ā, ă, ē, ĕ, &c A nasal syllable, like those found so commonly in French, to be marked by an index, *n*, at the upper right-hand corner of the vowel; thus, o^n, a^n, a^n, u^n, will represent the sounds of the French *on*, *an* or *en*, *in*, and *un*, respectively.

CONSONANTS.

B as in English *blab.*

C not to be used excepting in the compound *ch;* write *k* for the hard sound, *s* for the soft.

D as in English *did.*

F as in English *fife.*

G as in English *gig*, never for the soft sound, as in *ginger;* for this use always *j.*

H as in English *how*, *hoe*, *handle.*

J as in English *judge.*

K as in English *kick.*

L as in English *lull.*

M as in English *mimic.*

N as in English *noon.*

P as in English *pipe.*

Q not to be used; for *qu* write *kw.*

R as in English *rear.*

S as in English *sauce.*

T as in English *tight.*

V as in English *vow.*

W as in English *wayward.*

X not to be used; write *ks* or *gz*, according to the sound, in *wax*, *example.*

Y as in English *you*, *year.*

Z as in English *zeal*, *buzz.*

Ñ as *ng* in English *singing.*

SH as in English *shall*, *shoe.*

ZH as *z* in *azure*, *s* in *fusion.*

CH as in English *church.*

TH as in English *thin, truth.*

DH as *th* in *the, with.*

KH a surd guttural aspirate, the German *ch* in *ach, loch, buch,* and sometimes approaching that in *ich, recht, bücher.*

GH a sonant guttural aspirate (Arabic *ghain*); other compounds, like the clucks occurring in T'sinuk, &c., to be represented by *kl, tkl, tlk,* &c., according to their analysis.

LANGUAGE, AUTHORITY,	1. Shihwapmukh. *George Gibbs.*	2. Shooswaap. *Dr. Wm. F. Tolmie.*	3. Nikutemukh. *George Gibbs.*	4. Okinákēn. *George Gibbs.*
Man	ska'-lūkh	skallum, simameiin (plural).	skai'-hu	skul-ta-mekhw'
Woman	nōkh-ho-nōkh	kilmeilook	smōt-lats	t'kutl-mekhw'
Boy	tu-we'-wut		tu-we'-ūt	te-tu-it'
Girl	hukh-h'ho'-tum		tum-l'ho'-milkh	hish'-ho-tum
Infant	skwi-ma'-milt		ko-kum-mum'-mat	wākh'-tilt
Father	ka'-chus	le-io	skāts'-za	in-li-i'-u
Mother	ke'-hus	u s k o i (by male); toam (by female).	ske'-hil-la	is-ku'-i
Husband	s'ha'-lu-us		hai'-we	is-he'-lu-i
Wife	nōkh-ho-nōhh		sim-am'-	in-nākh'-ho-no
Son	sku-is'	iscoos-sei	n's-ko'-la	s h a t-e-m i-h i l t; (younger) is-kau'-i-shilp; stau'-a-tilt.
Daughter	sklum-kālts'	hee-hoatum	sins-ko'-la	s h a t-e-m i'-h i l t; (younger) stau'-a-tilt.
Brother { elder	si-shin'-shus		ne-katsk	is-ka'-tcha
Brother { younger	o-kwais'		ne-shēnt'-shi	in-shish'-in-sha
Sister { elder	ya-kuk-kākh'		n'kēkh	il-kik-ha
Sister { younger	en-chit-chās'		shno'-kwa	il-chikh'-i-ōps
Indians, people	kul-mukh'		n'ke-shait'-kan	ske-lūkh
Head	skāph'-kans	tzasiakun		in-tsa-si'-a-kan (my head).
Hair	kau'-t'ns	kup-kein-tun	skap-kan	in-kap-kōn'-tin
Face	skūt-lōst'		n's-kut-klōsh	is-kwut-klōs
Forehead	tkum'-mēs hun		snēs	in-kl-ke-mēl'-shin
Ear	kla'-nus	teim-nah	klān-ne	in-te'-na
Eye	sk'wt-k'wt-lōs'-tan	shin-koo-tloask-tin	n'kut-klōsh-tan	is'n-kwilt-kw' klōs-tin.
Nose	pus-sāks	spissaks	pi-saks	is-pus-sāks'
Mouth	spil-lōt'-sins	spleimchin	spi-lōt'-san	is-pil-lim'-tsin
Tongue	ti-hwāt-s'ks	tewhchik	tāt'-la	in-tiwtsk
Teeth	hal-tākhws	a-citimin	hai-ya'-hu	in-ai'-tum-in
Beard	sōp-tsins		shwōp'-chin	is-ōp-ut-sin'

VOCABULARIES.

Family.

5. Wā-ky-nā-kāine. *Dr. Wm. F. Tolmie.*	6. Shwoyelpi. *George Gibbs.*	7. Skoyelpi. *Rev. G. Mengarini.*	8. Spokan.' *George Gibbs.*	9. Piskwaus or Winatsha. *George Gibbs.*
kullumkullumoob	skul-te-mēkhw	skal-tu-mikh	skul-ta-mi'-hu	skul-ta-mēkhw'.
no-ho-noch	tek-le-mēl-hu	tek-hlu-melkh	sem-a-em'	sma-ām'.
.....	te-to'-wit.....	te-to'-it.....	tet-o-it'	tet'-o-wit.
.....	sta'-ko-mīkh-u.....	ste'-ku-mikh.....	shash-u-tum.....	ke-a-an'-na.
.....	wōkh-tilt.....	wokh-tilt.....	okh-telt'	stōm.
ka-it-chis.....	le-e'-hu.....	le-e'-u (of a son); mis'-tum (of a daughter).	le-e'-u (by boy); mes'-tum (by girl).	in-la-a'-o (by boy); in-ma-as'-tum (by girl).
kei-i-his	en-tōm	sko'-i (of a son); tom (of a daughter).	es-kn'-i (by boy); in-tūm (by girl).	ish-ku'-i (by boy); in-tom' (by girl).
.....	es-he'-lu-e	s'khe'-lu-e	is-hal'-u-i.....	is-ha'-lo-e.
.....	nōkh-ho-nōkh	no-kho'-nōkh	en-okh'-o-no	en-ōkh-he-nōkh.
ish-coosh-a-ush ..	es-ku-se'.....	sku-se'	is-kwus-se' (eldest); skok'-se elt' (younger).	en-ash-kwu-sha'.
tlim-kuils	es-tem-ke'-elt.....	stem-ke'-elt.....	his-tum-che-elt' (eldest); his-shu'-tum-elt (younger).	is-ta-tam'-ka.
.....	el-she'-shin-sha	su-nu-kol-si'-khūkh.	in-kat'-ki.....	en-kaks-t'k.
.....	el-kākh-tcha.....		is-sin'-sa; is-sis'-in-si	is-sin'-cha; is-si-sin-cha (very young).
.....	el-kēk-ha	su-nu-kol-si-khukh.	in-kl-chi'-cha	in-cha'-ka.
.....	el-chi-chi-ōps		inl-chi'-che-ūps	en-he'-la.
.....	ske'-lūkh	skai-likh	skai'-likhw	sh'kint'.
ish-kap-kin.....	tsa-she-a'-kan.....	tses'-se-ken.....	spilh-kain	en-kōm'-kan.
ka-oo-tin	kap-kōn'	kap-kain'-ten.....	kom'-kan.....	es-ske-au'-a-kan.
.....	skut-lōs	sku-tlōs	skwit-los'.....	ish-klōs'-men.
.....	kl-ke-mēl-shin	kil-ku-mels'-hyen ..	skil-ti ne'-shin	kat-ka-mālsh.
klan-nis	te'-na	ti'-ne.....	ten-ne'	in-tan'-na.
hoo-koo-tloosh-kins.	st'kūl-kūt-lōs-kan ..	stu-ku-tlos'-ten	s'chik-keve-klos'-chin.	ish-na-klōs-klōs'-min.
ish-pis-saktszkis .	spe-sāks.....	spu-saks.....	spi-saks'.....	en-muk'-sin.
is-pilootchins	spe-lim-tsen	spu-lim-tsen	spe-lim'-chin	ish-kum-chin.
tee-whaat-chis ...	tōkhw'tsk	ti-khūts-ku	ti-wh-est'.....	en-mel'-lik.
.....	ai'-te-min	ai-tu-men.....	huli-e'-hwu.....	en-hul-akhw'.
.....	sōp-tchin	sūp-tzin (beardy)..	sūp-chin	esh-wūp-chin.

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Neck	k'l-kum'-chins			in-kis-pan'
Arm	sko wākh-hans		kaikh	in-ke'-likh
Hand	kal-lĭkhs'	heilligh	lé-h'kst	in-ke'-likh
Fingers	el-le'-h'kst	shcho-eixt	es-ke'-wūs	is-cha-aikst'
Nails	kâ-ke'-nuk-st'ns		ko-ke'-n'kst	in-kōkh-ke'-nik-stan
Body	so-wa'-nūs		sho-wan'-hu	is-kēl'-t'k
Leg	skwa'-h'ts		skwōkht	is-che-han'
Foot	lēkh-hans	shtzo-tzo-han	lokh-h'yen	is-kwākh'
Toes	lōkh-hans		lokh-h'yen	is-cha-a-han'
Bone	ko-kōltch'		ko-ko'khtl	is-tsim'
Heart	pōs-mins'		hwâ-gūk	is-po-ōs'
Blood	tchōp'-sis	mil-keyah	pa-tel'-la	in-a-mikhl-ki-a
Town, village				
Chief	kōk-pekh'		kōk-pe'	il-a-me'-hūm
Warrior	n'ke-sālt'-sa		n'ke-shan'k	in-ka-sí-lish
Friend			i-a'	i-si-lākht'
House	chit'-hu; (skin lodge) s'hūtl-man-alt-hu.	cheit-oogh	chēt'-hu	in-chit'-hu
Kettle	kl-kap'		hai-a'-ka	ilh-kap'
Bow	tch-kwin'-nak		skwe'	inch-kwin-nik
Arrow	skwil		tsh'kwin'-nak	ins-ke'-lin
Ax	kla-min'	hil-imein	k'wēs'-kan	in-kau-is'-tan
Knife	hat-lakst'	neikumin	shal-lēs	in-em'-i-kam-min
Canoe (bark)	kle-a'; (dug out) thlak-a-autl.		ts-ka'wtl	is-tāt-lam
Shoes	shilt-zo'	kagh-an	shilt-zu'	in-kākh-han
Pipe	sko-o'-t'n		tsak-kōts-tan	is-na-man'-hu-ten
Tobacco	sman'h		sman'h	sman'-hu
Sky	sklé-akt	ishlikimaskit	kh'a	kul-la'-no-ist
Sun	magh'-han	squullal	kwa-kwas	hai-yātl'-no

VOCABULARIES.

Family.

5. Wā-ky-nă-kāine. *Dr. Wm. F. Tolmie.*	6. Shwoyelpi. *George Gibbs.*	7. Skoyelpi. *Rev. G. Mengarini.*	8. Spokan'. *George Gibbs.*	9. Piskwaus or Winatsha. *George Gibbs.*
.....	kŏspen (back of neck); ske-māl'-kūlt (throat).	kes-pen'	s'chi-mas'-kwilt....	in-kes'-pin.
.....	.....	sku-wa'-khen	kil-i-ke'-lish	kūm-la'-han (upper). os-pin-shākst' (lower).
ka-illigh	ke'-lĭkhw.....	kélkh	sin-chim-kin-etsk ..	en-ka'-likh.
lughuleéghkish ..	stcho-aikst	stse-e'-ikts.....	scho-cho-akst	es-cho-ākst'; sto'-muks (thumb).
.....	kōkh-ke-nik-sten ..	kokh-kain-ks-ten ..	ko-ko-kensk'.....	in-sul-pa-akst.
.....	skōl-tik	skel'-tek.....	skail-t'k.....	esh-kaltk
.....	st'so-hen	stso'-hen	stcho cho-shin	en-ko-mo'-shin (thigh).
shquaght.....	spo'-likh-hen	spo'-li-khen	stcho-shin	ist-cho'-han.
.....	st'châ-a-han	st'sa-a'-khen.....	stcho-shin	ish-lah-lah'-shin.
.....	st'sim'.....	sts-im'	stchōp	st-sam'.
.....	spo-ōs	spo-os'	spe-ūs.....	spūs.
choapsis.....	mil-ké-yikh.....	mel-ki-ye'	sin-a-hūl	mil-kai'-ya.
.....	.....	hwi-..'-khu	set-skai'-is.....	
.....	il-i-me'-hūm	i-li-mi-khum.....	il-li-me'-hūm	yil-li-me'-hum.
.....	nik-e-she'-lish	li-ke-le-kit.....	su-pil-stu-e'-hu	skin.
.....	se-lākht'	sa-lakht.....	stum-el-lis.....	slakht.
e-cheet-oogh.....	tchit'-hu	tsit-hu	chit'-hu	shi-pi-al'-hu, nuk-shal'-hu; ist-hūl (home).
.....	tl'kōp	l'kep	kl-chep'	tle-kap'.
.....	tse-kwink	tsu-kwink	skwintch	ha-chi'-kan.
.....	ts'ke'-len	tse-ke'-len	ta'-pe-min	ts-ka'-lan.
klim-mein	he-le-min'	khe-le-nun	shil-i-min'	kau-is'-kan.
soo-koo-mein; hoot-laxt.	nin-ka-men	nin'-ka-men	nin-che-min	ni'-ka-min.
.....	kli-e'(of bark); stāt-lum (dug out).	tli-e'	s'et-lum	stōt'-lum.
sheiltzoh	ka'-han.....	ke-khen	kai'-i-shin	ska'-han'.
.....	sin-hu-man'-hu-ten.	sen-menkh-ten.....	sin-i-man'-hu-ten ..	shutl-ken.
.....	sman'-hu	sa-menkh.....	sman'-hu	sman'-hu.
islimaskit; ish-tleik (clouds).	ste-ki-mās'-kut	stu-ku-mas-ket.....	schi chi-mas-k't....	st-ko-mās'-kut.
show-saash	hai-ātl'-no	khe-ye'hl'-no	spe-kan-e'	kōs-han.

LANGUAGE, AUTHORITY,	1. Shihwapmukh. *George Gibbs.*	2. Shooswaap. *Dr. Wm. F. Tolmie.*	3. Nikutamukh. *George Gibbs.*	4. Okinákēn. *George Gibbs.*
Moon	magh'-han	hy-al thlinoogh	ma-h'yet'-an	hai-yatl-no; so-kai'-um.
Star	sku-sunt	scoo-coosin	ni-ko-ko'-shan	sku-ku'-sint
Day	sit'-kut	schul-haal	shētl'-kut	s'hul-halt'
Night	h'chits-o'-i	sin-ko-katch	she'-tēst'	in-ku-ku-ats'
Light	hōl sēt'-kut	.....	.....	.....
Darkness	chi-lōt-he-sit'-ust	.....	.....	.....
Morning	ho'-ho-an'-a-wun	.....	no-a'-na-wun	chin-pāk'-tsin (sunrise).
Evening	ko-ko'-kat	.....	tso-ōl	skul-le-hwe'-na (sunset).
Spring	tl-skaps'	.....	ya-wēt'	il-pīs-kepts'
Summer	stum-ut-klēk'	.....	tse-lōkh	il-pīsh-cha-âk
Autumn	klo-als'-tun	.....	kes-to-we'	il-pe-se-istk
Winter	se-is-t'k	.....	tchul-tchēn'	spakt (mid-winter)
Wind	snaut	.....	naut	snōwt
Thunder	suk-uts-kam'	.....	ke-kēkh	suk-uts-kām'
Lightning	pōkh'-pōt-tsa-wai'-um.	.....	mam-ām	.....
Rain	kluk'-stum	shkeit	tuk'l	sk'hit
Snow	swōkht	shimeikoot	wōkht	sme-skwūt'
Hail	tses-'ōl-tsum	.....	kla-hōs	sit-sil-lo'-sint
Fire	te-e'kw'	sho-eisilp	sho'-i-pam'	sho-res'-up
Water	sa'-wult-kwa'	sei-oolk	ko	si-ūtl-kw
Ice	s'hu-int'	.....	n'pa-w	sin-shōlt'
Earth, land	tum-mēkhw'	kloa-quullaow	tum-mēkhw'	in-tum-hu'-lo
Sea	wo-tām'-tk	.....	kwātl-kwa	kl-she'-le-hwa; sil'-hwa te'-kwut (big lake).
River	sit-āt'-hwa	choo-eigh	koh; s'che-wa-w	an-sil-i-hwet'

VOCABULARIES.

Family.

5. Wā-ky-nă-kāine. *Dr. Wm. F. Tolmie.*	6. Shwoyelpi. *George Gibbs.*	7. Skoyelpi. *Rev. G. Mengarini.*	8. Spokan'. *George Gibbs.*	9. Piskwaus or Winatsha. *George Gibbs.*
squil-i-qualt	hai-ātl'-no	khe-ye'hl'-no	nis-ku'-ku-ets spe-kan-e' (night sun).	swo·kām'.
shoo-coosin	sku-ku-sint	sku-ku'-sent	ku-ku'-sum	puk-puk-a-yau'-ut.
sheitikut	ha'-pe-na	skhal-khalt	sul-la-halt'	nak-skat-hatl, s'hul'-lup.
sheitisht	tchen'-ku-ku-ātch' .	sen-ku-kwe-ets'-tu .	sku'-ku-ets'	st-so'-we.
.....	t'hāl; s'hul-'hāl a'hāl.	khal	e-halt	
.....	a-kim'	kim	i-chip'	
.....	tchil-ku-kwāst (day-break).	tsen-u-is'	kwe-kw'st	e-ku-kwāst'.
.....	kok'-sus; kelā-khw (sunset).	ke-lekh'	kil-hu-me-min, wi'-ust.	hāt'-letl.
.....	skēptch	skep'-tsu	skepts; ke-pep-tsi'-lis.	kēp.
.....	sta-mu'-lu; (midsummer) tcha-ākh'.	stsa-a'-ko	sa-anl'k'; an-enl-khe'-lis.	lo-pó-lo.
.....	ska-ai'	ske-ai	sche'-e; che'-i-lis...	smōkh-ho.
.....	se-ist'-ik.	si-is-tu-ku	si-istk; es-es-t'ki'-lis.	she-ist'-kwum ("cold now"); shma'-kwūt (r. snow).
.....	sne'-ŭt	sne'-ūt	sne-ūt	shap; stlukh-pāl'-kwu.
.....	tsākts-kem'	tsak-ts-kem	stur'-e-tur-em'	stup'-um.
.....	sho-wik'-is-tum	so'-wi-kis-tum	su-u-e'-kimt	schi'-at-kwp' (fire).
sh-klux-tum	skēt	ske'-it	ste-pe'-is	sta'-o.
shoo-ooght	sme'-kwut	sme'-kot	sim-e'-kūt	smo'-ho, sma-kwut.
.....	stit-shi-lo'-shent ...	stsu-tsu-los'-sent ...	.....	chus-e-lo'-sa.
tee-ewk	sho-res-elp	so-ris-selp	so-ri-shitst	s'chi-at'-kw'p.
shaunl-qua	si-ūl-ku	se'-ul-ko	se-whil-k'w	shau-ul-kw.
.....	s'hu'-int	skhu'-int	s'hu-yint	shwo'-in-t'k.
kloo-kulloogh ...	tem-i-ho'-lekhw	tu-mi-kho lekh	sto-likhw; sto-likhw-mult.	em-ma-o'-mut.
.....	she-li-hwa; si-ūltk; skl-pit-li-mit-kwu.	sku-pu-hlu-mit-ku..	.....	sol-cha-shau'-ilkw.
shit-ta-ta-qua....	n'tu-et'-kwu (the main river of a valley).	n'tokh-khwait'-ku .	n'-tu-et'-kwu (main); n'shi-et'-kwu (a branch).	en-ti-at'-kwu (main river).

LANGUAGE, AUTHORITY,	1. Shihwapmukh. *George Gibbs.*	2. Shooswaap. *Dr. Wm. F. Tolmie.*	3. Nikutemukh. *George Gibbs.*	4. Okinákēn. *George Gibbs.*
Lake	pa-sil'-kwa		pa-sūl'-ku	te-kwut; (*dim.*) te'-tu-kwut.
Valley	si-kau'-ut		spai'-yum	k'hla'-si-ūs (prairie)
Hill, mountain	ts'kōm		h'yan'h	yam-kwe'-ūt; (snow-peak) skūl-kwalt.
Island	tshōn-kum		ni-hau-e'-kan	k'shōn'-kw
Stone	shan'h	hugh-tloot	kēkht	h'kh-klōt'
Salt			klāt'-lum	tsurrut
Iron	swo-lo'-la-lum		sha-lis	wūl-lo-lim'
Tree	tchi-wap	s'hugh-tzei		yāt-so-hip'; (forest) yas-tsil-sal.
Wood	st'k-at sho'-sun		tsme'-map; so'-i-pum.	k'slīp'-hu
Leaf	stli-a'		she-uk'-kam	kwelt'-sin (acicular); pats-k'l (broad).
Bark	pel-lān'		pai-yan'	ke-lil'-hu
Grass	skle-a'		she-uk'-kam	ste-e' (coárse); tak'-w'lt (bunch-grass).
Pine	sa-at'-kwülp; (fir) skālp.		pa-hai'-yuk (fir)	sa-āt'-kw'lp (P. *ponderosa*).
Flesh, meat	so-wan'-hus	skeiltik	shmēts	sle-uk'h
Dog	skakh'-ha; (horse) kl-sās, ska'-hu.	kukoo-appa	ska'-ha	ka-ka-wap'
Buffalo	stum-malt		kwáisp	stum-ālt
Bear (black)	k'u-ka-ka-mim'; (grizzly) skum-his'.	skumakeist	spats; shukh-shōkh (grizzly).	skum-mo-hist'; ke-lau'-na (grizzly).
Wolf (gray)	mal'-um-skli-a'; (prairie wolf) snōkh-hōkh-holūkh.		ska-wūm	n'tset'-sin; sin-ke-lip (prairie wolf).

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Family.

5. Wā-ky-nă-kāine. *Dr. Wm. F. Tolmie.*	6. Shwoyelpi. *George Gibbs.*	7. Skoyelpi. *Rev. G. Mengarini.*	8. Spokan'. *George Gibbs.*	9. Piskwans *or* Winatsha. *George Gibbs.*
.....	te'-kūt	te'-khot	kil-kal-eh'	tá-kwut.
.....	tsen-lo-an-tum; (prairie) sti-e'.	tsen-o-â-tum.....	sche-hū'-la-lu	hus-tum-ūmt (prairie).
.....	tchem-mākw; skūl-kwalt (steep mountains); ki-wa-shan-kan (snow-peaks).	tsum-mâ-ko (hill); tsmâ-ko (mountain); ku-wes-shen-ken (snow-peak).	ets-muk-a-mok.....	hai-aut; hats-mukw; t'kóma (snow-peak).
.....	tchek-shōn'-kum (large); k'sho'-shun-kwun (small).	o'-ksūn-ku.....	ets-k'su-nuk	k'shūnkw.
sh-hannugh.....	shūt-lōt	shi-tlot	she'-n'sh.....	hut-lot'.
.....	tsar-rt.....	tsart	its-o'-ra	tsarrt.
.....	u-lo'-lim.....	u-lu'-lim	o-lo'-lim	wūl-wūl-lim'.
sh-hughtzai	tchi-ip'; (forest) ki-sho'-lukhw.	tsi-ip'	es-tsil-tsil	at-spa-tl.
.....	se-lep	su-lep	lu-kwe	se-lap'.
.....	pětch-kl; (of fir) ikh-he'-ka-ma.	pets'-ku-le.....	pits-kil.....	ka-ma'-ma (acicular); chits-uk'-kul (broad do.).
.....	ke'-lil'-hu	ke'-lilkh	chil-le'-lūkhw	pa'-lan.
.....	sti-i'	sti-i'	su-pu-lūkhw.....	ste'-ya.
.....	shāt-kwilp (*P. ponderosa*); pich-kēlp (fir).	sa-at'-kelp	ch-kalp (fir)	nuk-sa'-luk (*P. ponderosa*).
tzee	sle'-uk'h	sle'-ko	skelt'k	te'-la-whun'-tum.
sh-kagha	ke-ke-wāp; kūs-shin; (horse) sin-tsil-sa-ska'-ha.	kūks-khin; ke-wep'.	ha'-k'l-shin	he-hutl-chin; hatl-chin (horse).
.....	stchūt-lem (bull); stimalt (cow).	stsu'-hlem (bull); ste'-ma (cow).	st-ma'-hw	kwaisp.
sh-koollays.....	s'kum-mo-hist; sma-'he-ken (grizzly).	skem-hit; sma-khe-ken (grizzly).	n'kla-m'kie; sim-he'-chin (grizzly).	meg-hatl; stum-ta'-nil (grizzly).
.....	u-tche'-chin; sin-ka-lip (prairie).	ut-se'-tsen	n'si-chin.....	n'tel-la'-na; smi'-yau (coyote).

COMPARATIVE

Selish

LANGUAGE, AUTHORITY,	1. Shihwapmukh. *George Gibbs.*	2. Shooswaap. *Dr. Wm. F. Tolmie.*	3. Nikutemukh. *George Gibbs.*	4. Okinákēn. *George Gibbs.*
Deer	tsĭkh		klo'-la	stōl-tsa
Elk	ten-ne'-ya; (caribou) sli-hwai-ya-han.		t'hats'	pa'-pa-lats
Beaver	skul-la'w	skullaoo	sno'-ya	sto'-nūk
Tortoise	pel-kwäks			ar-ra-sikw'
Fly	kwak'-sta		ma-za	ka'-ta-luks
Mosquito	kwun-ne-muktl'		ko'-kwas-ke	se-lāks
Snake	tsel-le-hwau-w'lsk; tsátĭkh.		tsōts-oit'-sa	sko'-ha-hwe'-hi-la; (rattlesnake) hakh-o'-lo.
Bird	spe-koh'	skukkaka	ha-k'h	skuk-a'-ka ("tree birds").
Egg	o-o-sa'		a-o'-sha	a-o'-sas
Feathers	spōmt		klam'ᵃmen	spōm-t'sh
Wings	sko-wagh'-han		hakh'-pest	stuk-pēsh'-nish; sko-wakh'-han-nish.
Duck	sast-le-hūm		ko-za'-kan (mallard)	
Pigeon	hots-h'-tsum		tsum-māk	
Fish		een-see-oolk	ts'wautl (trout)	
Salmon	ka-ka-so'		s'hwas	in-se'-ūl'kw
Sturgeon	ho'-tlh		ho'-utl	tsum-tōsh
Name	skwust		skwūst	o'-ment
Affection				
White	pe'-uk	peewk	st-pōk	pe'-uk
Black	kwai-kwai-et'	quai	tup-tupt	kwai
Red	tse'-ukw	queel	che'-ukw	kwil; te-kwil'
Blue (light)	t'kwalt		s'tkwuz-kwult	kwai-te'-a-kwai (pale); kwai(dark).
Yellow	kwalt			te-kwur-re'
Green (light)	skwul-hit-sa		st-kwul-lait'	kwai-te'-a-kwai (pale); kwai(dark).

VOCABULARIES.

Family.

5. Wā-ky-nă-kāine. *Dr. Wm. F. Tolmie.*	6. Shwoyelpi. *George Gibbs.*	7. Skoyelpi. *Rev. G. Mengarini.*	8. Spokan'. *George Gibbs.*	9. Piskwans or Winatsha. *George Gibbs.*
.....	kla-chi'-nam; sni-kalt-sa (doe).	stle'-zi-num.....	che-u-likhw (white-tailed); skle'-lichw (black tailed).	sklatch-i'-nim, stol'-tsa.
.....	pa'-pa-latst; (doe) sni-kalt-sa; (caribou) stēl-tsa.	pa-pa'-la-tsen.....	sne'-kl-tsa; stūl-tsi (caribou).	te-hāt'-za.
skullaoo.....	sto'-nikh	sto-nish	skal-le'-u; ilt-ku (otter).	sk'la'-o.
.....	ar-ra-shikw.....	ar-si-ku	.....	al'-a-shik.
.....	a-ha'-hw	a-ha'-u	.....	skak-a'-ka.
.....	se-laks'.....	sa-laks	.....	schus'-se-laks.
.....	shwoi-ōps; (rattlesnake) kakh-ha-o'-lo.	ku-hwep'.....	sho-yūps; ha-u-le'-hu (rattlesnake).	sko'-nūk (rattlesnake).
sh-peeo.....	tūkht-tu	tūkht	whi-whe-yūtl.....	
.....	a-ōs-se	aos'-si	u-u'-sa	a-o'-sha.
.....	sta-ka-pis'-ten	sta-ka-pis'-ten	spūm	spu'-kūt.
.....	.....	sko-wa'-khen	schō-a'-han	stak-pa-sin (quills).
.....	shist-li-ham; hat-hwut (mallard).	sis-hli-kom	sest-lu	s'hat-hat.
.....	ho'-tsam-ho'-tsam..	kho-tsum-kho'-tsum	hats-hūt-sen.....	spūt'-la.
skul-lal-tun	kekh-whū l-l ūkh (small fish, suckers).	ke'-khu-lish	sis-se'-al-kwish	
.....	n'shi-ūl-tkwu; n'ti'-tikh (spring salmon).	n'ti-tikh'	sim-k'litch'	en-te'-le-akh.
.....	tsem-tōsh	tsem-tus'	chim-e-tūs.....	kwal-e'-kan.
.....	shkwist	skwist	skwest	skwun-chōt'.
.....	.....	n'khwar'-pi-lis.....	.....	
il-ti-pewk	pi'-akh	pik	e-pik'	pai'-ak.
ti-quey-o-quey...	kwai	kwa'-i.....	yūk-kwai'	kwai.
ti-ki-cheowk.....	kwil	kwil	e-kwil.....	kwil.
.....	sk'pa'-pakst	kwe'-i.....	ye-a-kwai'.....	t'kwai.
.....	ku-re'.....	ku-re'	yik-kwar-i'	kwir-ai'-ak.
.....	kl-kwen'-l'w.....	kwin.....	yak-kwiu'	kwir-ai'-ak.

LANGUAGE, AUTHORITY,	1. Shiwapmukh. *George Gibbs.*	2. Shooswaap. *Dr. Wm. F. Tolmie.*	3. Nikutemukh. *George Gibbs.*	4. Okinúkēn. *George Gibbs.*
Great	hai-yōm′	seiloowha	huz-zom′	sil′-i-hwa
Small	kwai-e′-sa		ku-me′-ma	ku-kwai-o′-ma
Strong	yâ-yât		huz-zōt	kuts-kwātst
Old	ke-yai′-akh		kutl-me′-no-we	ke′-u-lukh (aged)
Young	skwi-ma′-milt		che′-che	shēts (new)
Good	la		ya	hāst
Bad	kēst		kest	kus-to-el′-hu
Handsome	le-hōs′			swe-nōmt′
Ugly	kes-sōs′			kāst
Alive	slas			
Dead	kwūt-sāk′		zōk	tlal; le-o-mist′
Cold	ts′alkh	tzalt	tselh-tsēn	kin-kēt′
Warm	sâ-sus′		tsel-lo′h	kin-ks-kwalt
I		uncha	n′-chau-wa	in-cha′
Thou		unnowi	ha-we′	a-no-wēkh′
He		chineelch	tchin-ōtl′	ya-hēs′
We			ne-me′-mitl	ma-nām′l-tut
Ye			pi-āpst	ma-nēm-i-hlump
They				chin-kōs-tlikh
This	ye-ōtk′			i-kla′-hēs; kul-la′
That			tche′-a	i-kla′-hes
All	ho-hwai-etk		tuk-kum	yai′-ya
Many, much	hwo-ōtk′		hwōt	hwi-it′
Who	su-wat-te		shwāt	su-su-it′
Near	tas-a-ko-lōt; (far) ke-kau.		ke′-kāt; (far) ke-kau	ke-kāt′; (far) le-kōt
To-day	pe-e′-li-sit′-kut		sētl-kut	a-pe-na′
Yesterday	n′pis-sālt′		pe-haut	pi-silt′
To-morrow	p′ch-he-aut		ets-kāp-pōs	ha-lap′
Yes	ma′-a		a	ki-wa
No	ta′-a		ta-ta	lōt
One	ne-ko′	nux	pai′-ya	nāks
Two	se-so′-la	isseil	shai′-ya	es-sil′
Three	ket-hlas′	katleis	kat-las	ka-tlis′
Four	mōs	moas	mōs	mōs
Five	tse-likst	cheilixt	chēkst	che′-likst
Six	tuk′-ha-mukst	takumkist	klāk-um-ukst	ta-hum-ukst′

VOCABULARIES.

Family.

5. Wā-ky-nā-kāine. *Dr. Wm. F. Tolmie.*	6. Shwoyelpi. *George Gibbs.*	7. Skoyelpi. *Rev. G. Mengarini.*	8. Spokan'. *George Gibbs.*	9. Piskwaus or Winatsha. *George Gibbs.*
hy-oom	sil'-hwe	sil-khwe'	kwat-tunt'	kwat-tūnt.
skee-ai	ko-ko-yo'-ma	ko-ko-yo'-ni	kūk-oi-u'-ma	te-ta-o'-ma.
	yo-yaut'	yo-ya'-ūt	yâ-i-yo'-it	yai'-yāt.
	klāt-la-hap (of a man).	hla'k-hla-khep	po'-pe-hūt	klakh-klakhp (as a man); tum'-ūkh (worn).
	shitst (new)	sko'-kwi-melt	sku-kwim-in	chikh-han.
	hast	khest	hest	hast.
	k'hast	kest	tai-a	kast.
	swi-nūmt	swi-nūm-ti	kwam'-kūmt	
	kes-sūs	kes-sūs		
	hwil'-hwalt	khwil khwelt'	ets-whil-i-wilt	shats-hwatl-hwatl-tum.
	k'lal	te-lel	klil'h	stōkh-hōkh-mekh.
	tsalt	tselt	ke-ai-itch	st-sult'h.
	shkwalt	kelt	skw-ets'	skwāts.
uncha-chowa	in-cha	in se	ko-ye'-e	in-hai'-la.
unnawi	a'-nu-i	a-nu'-i	a'-ne-wikh	in-yo'-kwa.
unnawiish	tchi-nilts'	tse-nilts	tchin-ils'	chin-nēl'.
	me-niml'-tit	me-ni'mhl'-tit	kan-pe-le'	in-cha'.
	me-nim'-hlimp	me-nim'hl' ump	n'pel-ep'-st'n	e'-no-we.
	me-nim'-che-likh	me-nim'hl-tse'-lish	tchin-i'-ilts	chin'-chin-ēl.
	ĕkh-he'	e'-khe	ye-e'	ke'-i-ta.
	kākh-he	ka'-khes	ets-e'	āt-lo'.
	tche-a'	tsi-ya'	ets-e-a'	yai'-ya.
	hwn-it'	hwi-it	whe'-et	hwe-it'.
	s'hu-it'	hl	su-et'	shwat.
	ke'-ket; (far) le-kōt	ki'-ket	chikh'-et; enl-kūt (far).	ke-kei'-ta; le-kūt (far).
	a'-pe-na	a'-pa-ne	yet-she-as'-kut	s'hal-halt'.
	pis-tsilt	pis'-tselt	spi'-es-che-elt	pe-la'-kal.
	ha-lāp	kha-lep	hel-lip	ai'-kwast.
	ki'-wa	ki'-we	o-nó	e'.
	lōt	lōt	ta	lōt.
nuk-oapsh	naks	naks	ne-ku	naks.
sisalla	es-shil'	sil	e'-shel	t'ka'-ōs.
kilthash	kāt-lish	ke'-hlis	ché-et-les	kāt-las'.
suhmoast	mōsh	mos	mūs	mōs'-is.
uscheeiliks	tchi-likst	tsi-likst	chil-iks	che'-lakst.
tukumuxt	ta'-kum-mikst	ta-kamk-ste	ta'-ka	hō-tch-makst.

COMPARATIVE

Selish

LANGUAGE, AUTHORITY,	1. Shihwapmukh. *George Gibbs.*	2. Shooswaap. *Dr. Wm. F. Tolmie.*	3. Nikutemukh. *George Gibbs.*	4. Okinákēn. *George Gibbs.*
Seven	nuk-ōps	seispilk	tchul'-ka	sis-pil-lik
Eight		teemilh	pe-ōps	te'-mikhl
Nine		hughunoot	tum-il-pai'-ya	hukh-hun-nōt
Ten	o'-pukst	opunkst	ópen-ukst	o'-pen-ikst
Eleven	o'-pukst atl ne-ko		ópen-ukst al pai'-ya	at-hle-nūks; o'-pen-iks tat hle-nūks.
Twelve	o'-pukst atl se-sa'-la		ópen-ukst al shai'-ya	o-pen-iks 'tat la-sil'.
Twenty	setl-o'-pukst		slo'-pen-ukst	as-i-la o-pen-ikst
Thirty	ketl-o-pukst		katl-o-pen-ukst	kat-li-o-pen-ikst
One hundred	huts-pe-ke'-kunkst		huts-pe-kó-kan-ukst.	hutch-e-chikst
One thousand				
To eat	ai-ōtl'-nik		kla-hānsh	kin-si'-itl-nikh
To drink	es-ta'-kan		o'-ka	kin-si'-ūst
To run	un-nan-ulkh-kan		to-ai'-ikh	knit'-sil-li-hūkh
To dance	uk-kwa-ēt-likt		kwai'-tchu-ta	kwai-e'-li-hūkh
To sing	o-kwun-nām'-k't		ōt'-la-ma	in-kwun-nim'
Sleep	ap-ōl-et'-ki		o'-it	ōt'h
To speak	suk-kul-lōt		kwênt-shūt	kin-kul-li-kwēlt'
To see	ats-a-hun-tan		two'-shum	we'-kin
To love	ins-hoi'-hoi-ām'		u's-ha-zōm	en-hum-me'-nuk
To kill	ap-ōl'-stan			po'-lis-tum
To sit	a-mōt-ka		u'ai'-ya	kin-na-mōt
To stand	a-takh-l'kh-kan		tat-le	kin-ak-swekh
To go	ts-wān'-ta		nās-ken	kin-hu'-is
To come	nāts-nas'-ka		o-e'-hwa	t'ch-hu'-i (he comes)
To walk	wuk-kau-a-tum'-kan.			kin-hu'-ikh

VOCABULARIES.

Family.

5. Wā ky-nă-kāine. *Dr. Wm. F. Tolmie.*	6. Shwoyelpi. *George Gibbs.*	7. Skoyelpi. *Rev. G. Mengarini.*	8. Spokan'. *George Gibbs.*	9. Piskwaus or Winatsha. *George Gibbs.*
choo-chil-ka	shis'-pilk	sis'-pel-ke	sis-pil'kh	sis-pilk.
uncoapigh	tim'-h'l	tim-hle	n'he'-en-num	tu-winkh.
timilthliu-kooqua	kha'-kha-nut	kha-kha-no'	he-he-not'	la-han-nōt'.
ush-oopukts	o'-pen-ikst	o-penk-ste	o'-pen	hut'-le-hutl.
.....	o'-pen-ikst etl naks.	o-penk-ste ehl-nakst.	eol'-ne-ko	ta'-le-naks.
.....	o'-pen-ikst et les sil'	o'-penk-ste ehl-es-sil	col'-sel'	el-ta-ka'-ōs.
.....	es-sil o'-pen-ikst ...	es-sel o-penk-ste ...	es'-sel-i-o'-pen	t'ka'-os-hutl-hutl.
.....	katl ó-pen-ikst.	kehl lo'-penk-ste ...	chet'-li-o'-pen	kat-la-hakst-hutl.
.....	hut'-e-chikst	kha-tsu-tsik-ste	ne-ko-o-ken (one head).	hut-e-chakst.
.....	.....	.....	o-o'-pen-tst-kan (ten heads).	
.....	in-cha-ke-nikst-itl-nikh.	kin-tse-tsi'-hle-nikh.	it'-lin-ish	s'it'-lin.
.....	nik-shi'-ūs-ta	kin-tse-tse'-us-te-hi	sūst	kun-na-wil-kwat-kwu.
.....	kin-ske'-chi-la-ha'..	kin-tse-ke'-tse-likh.	ket-shilsh	na-wikhlu-ta, s'na'-wul.
.....	kwai-men-tchūt ...	kin-tse-kwai'-men-tsut.	kwai-nun-sūlt	sin-kwu-nam'-hu.
.....	nik-kwū-nim'	kin-tse-tse-ku-nikh.	n'kwe-nesh'	s'hat-cha-wust.
.....	nik-shut-hakh	kin-tse-tsikh	itsh	it'h; se-it'-hu.
.....	skūl-kwēlt-ha	kin-tse-tse-kol-kwelt-khe.	kwul-kweltsh	wau-il-ikh, s'wau-il'kh.
.....	ek-swe'-kum	kin-tse-wi-kum	wi'-chint; ats'-hunt	at'-sin-ta, sa-at'-sa-han.
.....	in-ha-mēnk	kin-kha-menk	he-men-tchin	in-ha-ma-nik.
.....	kwek-shpōl-stum ..	(no generic verb) ..	pūlsk	hoik-to'-ho, s'to-hōkh.
.....	in-shi-mōt-hu	kin-mut'	kla'-kulsh	kla-ka-lūt, stla'-ka-likh.
.....	in-stil-hu	kin-a-su-ikh	te-shilsh	t's-likh'-ta, s'che-likh'.
.....	kin-a-hu'-i	kin-lits-khu-ikh ...	hū-ish	nókhta, s'nō'kt.
.....	in-tchu'-in-tcha	kin-tse-hu'-i	tchu'-ish	che-no'-ta, che-nokht'.
.....	kin-shu-ist'	kin-tse-khwist	whist'-sh	nōkh-to'-te-a.

VOCABULARIES.

II.

10.—*Vocabulary of the Kalispelm.*

A tribe of the Selish family, living on Clark's Fork of the Columbia River; obtained January, 1860, from an Indian of the tribe, by George Gibbs.

11.—*Vocabulary of the Kulleespelm.*

A tribe of the Selish family, obtained from Dr. Wm. F. Tolmie, of the Hudson Bay Company, by George Gibbs.

12.—*Vocabulary of the Schit-zui.*

A tribe of the Selish family, obtained through the Rev. G. Mengarini, by George Gibbs.

13.—*Vocabulary of the Selish proper.*

Obtained through the Rev. G. Mengarini, by George Gibbs.

14.—*Vocabulary of the Belhoola.*

A tribe of the Selish family, obtained at Victoria, April, 1859, by George Gibbs.

NOTE.—This vocabulary was obtained from a woman of the tribe through the medium of "Stewart", a "Hailtzuk" Indian, and may be

relied on, although the exclusively guttural character of the language is hard to render.

A few words will be found similar to those of the Hailtzuk, arising, I presume, from their vicinity and intermarriage. I consider the language itself, however, as decidedly belonging to the Flathead. The tribe probably crossed the mountains during the period of migration, and found their progress stopped by the Hailtzuk and Tsimseyans, and their retreat has subsequently been cut off by the Carriers descending Fraser's River.

The Hailtzuk, it will be seen, has in time borrowed some words from the Flathead.

Mr. Gallatin has placed this with the Naas, or Tsimseyan, on the strength of a very imperfect vocabulary.—G. G.

15.—*Vocabulary of the Lilowat.*

A tribe of the Selish family, living on the Lilowat River, obtained on Harrison's Lake, March 16, 1856, by George Gibbs.

NOTE.—This language is spoken on the Lilowat River, the main feeder of Harrison's, or Tsehniss Lake, emptying into Fraser's River from the north between Fort Hope and Fort Langley.

The vocabulary was obtained from K'shaän-ta, chief of the Village of S'koots-ahs, at the mouth of the Lilowat. Skeh-uhl, chief of the Sumas, acted as interpreter. I had no time for revision, and perceive some errors, but in the main presume it to be correct.

The occurrence of the letter *r* once or twice in this, and once in the Saamena, I believe to be certain.—G. G.

16.—*Vocabulary of the Tait.*

A tribe of the Selish family, living on Fraser's River below Fort Yale, obtained from a woman at Fort Hope, September 25, 1858, by George Gibbs.

17.—*Vocabulary of the Ko-mookhs.*

A tribe of the Selish family, obtained at Nanaimo, September, 1857, from a man, by George Gibbs.

NOTE.—Their own name is S'tlaht-tohtlt-hu; that of S'ko-mook is the one given them by the Uguultas.

The words in this vocabulary were given as corresponding with those in the Kuwalitsk, the Indians not understanding the jargon.—G. G.

18.—*Vocabulary of the Kuwalitsk.*

A tribe of the Selish family, obtained at Nanaimo, September, 1857, from a man, by George Gibbs.

LANGUAGE,	10. Kálispelm.	11. Kulleespelm (Kálispelm).	12. S'chit-zui or Cœur d'Alêne.	13. Selish proper or Flatheads.
AUTHORITY,	*George Gibbs.*	*Dr. Wm. F. Tolmie.*	*Rev. G. Mengarini.*	*Rev. G. Mengarini.*
Man	skal-ti-mikh'	skil'-ti-mewh	skail-te-mōkh	skaltmigu (*vir.*); skèligu (*homo*).
Woman	s-mam	sim-aim	sme'-em	s'm-èm; sĭmĕèm
Boy	te-tu'-wit		te'-tu'-it	skukuse'lt
Girl	shesh-u'-tum		stet'-she-mish	sti' chmi'sh
Infant	sku-kwi-milt		gwakh'-telt	skukui'milt
Father	la-aw (boy says); mes'-tum (girl says).	lay-a-yo (by male); meis-tim (by female).	pi'-pe	l'eu' (relating to a son); mestem (relating to a daughter).
Mother	skó-i, (boy says); tōm (girl says).	skui (by male); toom (by female).	nu'-ne	skói (relating to a son); tóm (relating to a daughter).
Husband	s'he'-lu-i		skhail-gwe	sge'lui
Wife	nōkh-ho-nōkh		nōkh-ho-nokh	nógnog
Son	s'n-se'-lĕlt	is-koo-say	skwas'-kus-se	skusee
Daughter	shu'-tum-elt	stim-chailt	stim'-tshe	stmch' e'lt
Brother { elder	ish-shin'-sa		se nek-si'-khūkh	snkussi' gu
Brother { younger	en-kātsk'			
Sister { elder	el-chit'-sha		sme'-mo-le-mōkh	tsem; sgusm' ém
Sister { younger	en-chit'-cha-ōps			
Indians, people	ska'-lĕkhw		stshint	ske'ligu
Head	spel-kōn'	spil-kein	ko'-me-ken	splkein
Hair	kâm'-kan	kom-a-kun	tshap-kai-nen	ko'mkan
Face	skūt-hlōs'		slos'-se-men	sgulus
Forehead	stchil-chu-ma'-shin		tshet-tshe-me'-los	smlchmes'-sehn
Ear	ta'-na	tain-neh	ti'-ne	te'n-ĕ
Eye	skwŭt-kwŭt-lōs'-tan	sinoo-koot-loos-tin	tshlo'-hlos-men	chkulustn
Nose	spus-sāks'	spis-saks	st-tsha'-meks	sp'ā́ks
Mouth	spil-lim'-tsan	spleem-tzin	st-tshem'-zen	sp'li'mzn
Tongue	tēkhwtch	tewchtch	tikh-uts-tshe	ti' guzch
Teeth	hal-lĕkhw	hilleioogh	khe-lekh	gale'gu
Beard	sōp-tsikh		sgwep'-zen (beardy)	supzi'n
Neck	as-kōl-tsum-tsin (throat).		tshes'-pen	chspi'n
Arm	n'chum-pās'-hun (upper); stchum-ul-kwekst (lower).		st'she-gwa'-hen	s'chua'gan

VOCABULARIES.

Family.

14. Belhoola. *George Gibbs.*	15. Lilowat. *George Gibbs.*	16. Tait. *George Gibbs.*	17. Ko-mookhs. *George Gibbs.*	18. Kuwalitsk. *George Gibbs.*
klum'-sta	skai-yough	sweh'-a-ka	to'-besh	sweh'-ye-ka.
h'yin-nass'	she-ah'-k'tcha	slah-leih	shahlt'-hoo	slah'-me.
mun-nah	ko-ko-meht	sweh-ka-ahlh'	cho'-ie	sleht'-la-kutl.
chee'-mun-nah'	sheh'-yak't-sha	slah-ne-ahlh'	shah'-shlt-hoo	slah'-ne-ahlh'.
kaikh-teh	sheh'-whatl'h	skaa-ka-la	tah'-ta-poshe	méhmin.
maan	skaht'-se-la	maam	bāād	maa'-me-yeh.
staan	skeh'-she-la	tête	nek'yh	s'dah'-de-yeh.
kwoo-tumtsh	ten koo-taām-cha	sweh'-a-kus	kluts-shahlt-hoo	n-swan-stah'-lu s h; n'swah-n'stah-lush.
aut-sl'ye-nass	'n she-māam	s'n-stah'-lus	tud-yah-kash	n'stah'-lush.
eh-milk'h	tenchoo-wusskwo'-za	tel-e-men'-na	tuts-bah-da	n'swah'-n a - m u n - mun-na.
hyin'-nass'	ten choo-wa skoo'-kwa-la.	slah-leih tel-e-men'-na.	tuts-bah-da	slah-ne-ahlh' mun-na.
no-māa-otes	shāa-lak-sha	ten-sut'-la-tan	chet-kah-bet	n'set-bāāt-un.
sho-'heh'	shiss-kwai'	tel-skah'-ak	ats-keh-uch	n'is-kaak.
skohtlh'yin-nass'	shāa-luks shiss-ka	sen-sut'-la-tan sen-kah'-ak	klets-aish	n'set-bāāt-un. n'is-kaak.
klum-stah'	ne-(ke-shai'-ke-ten)-na'.	ta-whul'-le-mooch	kai-mehw	n'set-whul-mooh.
tunh'-hu	kw't-klo'-sha	s'hai-yus	bo-ohsh'	s'heh'-yus.
mels-kwah'	māā-kain'	māa-kun	bah-ket	shai-it.
mo'-sha	kwut-klosbe'	ta-sah'-soos	skno'-kno'	s'ah-sus.
skoht-leh-koshe'	n' al-keh-noshe'	sko-mulse'; sah-mul (eyebrow).	eht'-shud	s'ko'-mulse.
tanksh-ta	k' hen'-na	kol	kwan-wa	kwun-nun.
kul'-lokes'	kloshe-ten	kul-lum'; klep-tel (eyelash).	tskah'-oom	kul-lum'.
mak-shah'	spus'-suksh	muk-sun	muk-shud	muk'-sen.
tshote-shah'	choo-cheen	sah'-sul	soh-sed	sah'-sun.
khut-shah'	toot-sahtl'	toke'-sulh	tehw'-sutl	toke-sutl.
eet-shah	hai'-che-min	yil-liss'	djid'-diss	yin'-niss.
sko-pohtsh'	shwoo-petsh	kweh-le-us'-sun	ko'-po-sed	kweh'-ne-es'-sun.
ko'-ko'-neh	kah'-ken-na	tup-sum	shait-tatl	alt-latl'.
skote'-leh-whahlst'	ke-wah'-kisht	chah'-lich	chah-ash	chah-lish.

LANGUAGE,	10. Kálispelm.	11. Kulleespelm (Kálispelm).	12. S'chit-zui or Cœur d'Alêne.	13. Selish proper or Flatheads.
AUTHORITY,	*George Gibbs.*	*Dr. Wm. F. Tolmie.*	*Rev. G. Mengarini.*	*Rev. G. Mengarini.*
Hand	en-cha'-l'sh	chailish	st'se'-yetsh-ste	chelsch
Fingers	st-châ-w a i t c h t; stōm'-tcht (thumb).	stowtikeenish	skhwe-le-m e k-ste (sing).	chelsch
Nails	kâ-kōnt-ch's-tan		n'kwakh-k w a k h-kuin-chest.	kogkei'nchst
Body	skēl'-titch		skail'-tikh	skèltich
Leg	st'-so-shen'		st'so-shin	zooschin
Foot	st'so-shen'	stzooshein	gwak'-shen	zooschin
Toes	st'-châ-shen		skhwel-khwel-l e-mos-shen.	zooschin
Bone	st-som'		st'sam	szòm
Heart	spós		ets'-pos	sp'ús
Blood	sin-hūkhl	sinohool	med-tshe-de	sngúl
Town, village			a-ul-khu	skeikei
Chief	il-le-me'-hūm		i-li-mi-khūm	ilmi'gum
Warrior	n'che-salsh'		le-tsho-li-tshit	ililimúl
Friend	is-si-lakht'		kha-men-tshi'-wes	slagt
House	chit-hu; spe-yal'-hu (skin lodge).	tzetooh	zet'-khu	zi'tgu
Kettle	kl-chap'		hle-tship'	lchep
Bow	tch-kwintsh		a-ze'-tshin	zkui'nch
Arrow	ta-pi-min'		ta'-pe-men	tapmi'n
Axe	shil-la-min'	shilmein	she'-le-men	s' chèlmi'n
Knife	nen'-chi-man	nein-chimin	ūl-ūl-lim	ni'nchmn
Canoe (bark)	kli-a' (bark); stet'-lum (dug-out).		te-de	tlie'e
Shoes	ka-shin'	kai-shein	skai-shen	kaeschi'n
Pipe	sin-ha-man'-hu-ten		sen-mel'-khwen	snmenigutn
Tobacco	sa-man'-hu		se-melkh'	sme'nigu
Sky	s'ch-chi-mas'-kut	ist-choomaskit	te-tshe-mas'-ket	s' ch' chumúskt
Sun	spe-ka-ne'	spikunnay	al-da'-rentsh	spkani'
Moon	spe-ka-ne'	spikunnay ilskoo-quay.	al-da'-rentsh	spkani' s k u k u ez (night sun).
Star	ku-ku'-sum	kookoosim	stshe-ze-khūn-zut	kukúsm
Day	s'hal-halt'	schil-halt	at-set-zet	sglgált
Night	sku-ku-ats'	skoo-ka-aits	es-sen-kwi'-its	skukuez
Light	ye-hal'		khal (adj.)	Igál

VOCABULARIES.

Family.

14. Belhoola. *George Gibbs.*	15. Lilowat. *George Gibbs.*	16. Tait. *George Gibbs.*	17. Ko-mookhs. *George Gibbs.*	18. Kuwalitsk. *George Gibbs.*
sho'h-h'yach'	le-ho-lāā-ka	sluch'-tsus	ko-tetsh-e-do'-ja	chah-lish.
.....	s'zuch-ten	.....	hwau-we-kwoje	nuch-chess.
ko-nach	khwo'h-ten	kwul'-tsus	kah-pah-je-ko'-je-te	s'n'-klah'-lohts.
s'kum-mah' (chest)	me-zahtsh-katl	tsāa-mel; kwul'-la	ai-yo-dash (the chest) kwaw-wa (the belly)	s'ee-lush.
sko-tlenkh	kwah'-hat'-katl	s'hul-la	jesh-jesh-id	s'hen-na.
ich-h'yah'	shpah'-h'yan	swah'-sus-shil	pak-ahl'-shid	s'hun-na-shet.
skohtl'-l'k-satl'	lach-ho-le h'yl	sluch-h'yin	hwa-wau'-o-shid	s'hun-na-shet.
tsahp	k'kwoh-h'l	sum-tsus	haw'-o-shid	n'sahm.
shilk'h	shwāā-kook	kwah'-lo-wul	kts-kwai-e-gat	nus-kwah'-lome.
sheech	pe-tel'-la	saa-se-yul	kwehtl	s'hwahm.
.....	hweh'-ta cheh-too'h	.....	.....	
stahl-tumsh	kwoke-pei'	see-am'-m	eh'-guse	se-amm'.
wee-nah'	n'ke-shand'k	s'hai'-tl-sut	klal-shahm'	kwam'-koom.
nohtl-kweh'-k e-mim'.	she-āā-luksh	n's-kleh'	tets-hahtl'	n's-kleh'.
sho'tl	cheh-too'h	tal-ah'-lum	klub'-ush	lāa-lum.
how-is-hahlse	ha-lāā-ka	skwah'-wus	hul-lich-klah'	sh-kwalse.
potes-tun'	to'h'-whatsh	tuch'-whutsh	tluk-hw	ta-hotes'.
k'k-snum-ta	k'k' smāā-litsh	slaht'-lo'h	hai-e-heh'-ye	skwa-lash'.
ko-potes-a lehts'	kow'-iss-kait'	kow-ehs'-ka	sho-pai'h	skoo-kum'.
te-k'k'-klach'	hweh'-ke-ten	klaāts-tal	klaht-lap-hoo (pocket); keoshe'-keo'-sha' (sheath).	klatch-ten (sheath); ach-ten (pocket).
klal'-lus	klaāts; h'do'-metlaats (small canoe).	slo'h-whutl	duch-whentl	snoo'-wutl (generic).
keh'-nuch	shehlt-zoo	skul'-la-h'yin	kluk-shid	sluk' shin (moccasins)
sho'-kope-tah'	skwo'-itz-ten	sko-us-tun	hwa-hant'-sa	s'phátlum'-eh'-la.
klahwk'	shmaā-nooh	smāa-lich	a-wahk'-hu	spaht'-lum.
sho'-w'n-nooch'	koo-hah'-a	kwut-chēh-chil	shee-aut'	cheets'-itl.
shin'-nach	snuk-wum	see-āh-kome	tai-gib	skwai-um.
kloke	klal'-lam-ten	skoo-he-ahss	tai-gib	kl-kaltse'.
mas-meh'-kitl	ke-ko'-she-nut	kwah'-sil	ko'-shud	kwau'-sum.
was-sho'-n oo-at-sagh'.	teis-kait'-sha	tel-a-wēh-yil	bah-he-ai-ta	tank-skwai-il.
tso-shum; tso-shuut-sun'.	ha-raāp'; plen-a-raap.	tel-a-slatt	datt	natt.
.....	.....	to'h sweh-yil	.....	

LANGUAGE, AUTHORITY.	10. Kálispelm. *George Gibbs.*	11. Kulleespelm (Kálispelm). *Dr. Wm. F. Tolmie.*	12. S'chit-zni or Cœur d'Alène. *Rev. G. Mengarini.*	13. Selish proper or Flatheads. *Rev. G. Mengarini.*
Darkness	ich-im'		tshem (dark, *adj.*)	tchim'
Morning	kwe'-kwust		kwitz-tum	skuekust'
Evening	ke'-katl		te-ti'-pep	s' chelúg
Spring	skap-ts		sit'-kape	skepz
Summer	sa-alk'		yal'-ste-ke	s' únlka
Autumn	stcha-ai'		s'tshi'-id	s' ch' ei
Winter	se-is-titch		sit'-sit-ke	s' istch
Wind	snaut		sne'-ūt	sneut
Thunder	stal-ti-lau'		statz-ta-re'-em	stellelám
Lightning	san-e'-kab		sel-la'-kham	stellelám
Rain	ste-pes'	stee-pais	sko'-pat	stipeis
Snow	sma-kwat	sim-hoap	sne'-kot	smékut
Hail	taet-se-lo'-shan		ts malkh	salússe
Fire	sōl-shist'	sol-sheitit	sts-kwel'-kop	solschi'ztn
Water	sa-wūtl-kwu	sai-oolk	si'-kwe	seulku
Ice	s'hu'-in-tam		skhu'-dent	sguiemtiku
Earth, land	stau'-lekhw	stoo-lewch	ts-mi-kho'-le-mūkh	stóligu; malt
Sea	stchil-pit-la-mēt'-kwu.		st'shet-po'-tum-kwe (shore, end of the land).	kutúnt sèulku (great water).
River	en-tu-at'-kwu (the principal river of a valley).	nishi-aytuk	n'ze-khūt	seulku (water)
Lake	t'chil-ka-le'		sla-kait-kwe; tshet'-ke-le (*dim*).	es' chlkalú
Valley	sin-lau'-tam		n'tel-lo'-le-mūkh; ngo-nit-kwe.	tgasúlègu
Hill, mountain	ea-eam'-kwā-mekh; chu-kwu-tol'-kan.		i-le-lish; i-lish; khu-zot (snow peak).	*b*mkuent; essòk
Island	klo-us-chu-son'-kwu		etch-sūn-kwe; e-ti-sūn-kwe.	es' chsónko
Stone	shanah	shaiush	sbe'-tot	s' schensch
Salt			zor	chitguzi'n
Iron	o-lo-lim'		u-lu'-lim	ololi'm
Tree	tchi-st-shi'-ta	soak	et'-sbe'-ts	lūk
Wood	lo'-kw		se-lep'	zelzi'l
Leaf	si-po'-lan		pets'-tshi-le	pi'zschl
Bark	chi-lal'-hu		tshe'-le	chilelgu
Grass	ste-a'		ste'-de	supulégu
Pine	as-at'-kwūtlp; shalp (*fir.*)		yat-kwalp (*P. ponderosa*).	s' atkolp

VOCABULARIES.

Family.

14. Belhoola. *George Gibbs.*	15. Lilowat. *George Gibbs.*	16 Tait. *George Gibbs.*	17. Ko-mookhs. *George Gibbs.*	18. Kuwalitsk. *George Gibbs.*
.....	.....	loot-lab-hlahp'	.....	
kaikh-teeh	nāa-na-tooh	nāa-tatl	kwai-ee	hwun-neht'-et.
eh-nich'-ya-ēē....	ich-nais'-klo-raap ..	hwool-lāālt	aa-ah'-dat	hwun-nan'-it.
.....	.....	mo-kweh'-lus	.....	
kwull	pe-pāān-chuk	kwah'-kwus	kw-ash	tum-kwah'-lish.
.....	.....	otl-meh-haitl-sut...	.....	
nohsh-kel-lotes'..	shoo-tehk'..... ..	es-heh'-itlsh	tchem-i-tchem	tum-háit't.
as-shoke	sh-kuch'-hum.....	pa-halse'	poh'-hab (generic); to-ab-bai (n.); tah-kah-ak (s.).	s'chuch'-hum.
s'ai-yootl	kel-luk-kul-luk	ho-hwahss'	hai-heh.....	kwul'-lust.
hehm'-hehm	kal'-lo-shim	hal'-lak-īt	kut'hw	yukw.
ahl'-wul-lāatlh ..	shkwees.....	slum-mo'h'.....	chetl	slum-moh'.
k'yai-im	māā-ka.....	māā-ka.....	ko'-bai	maā-ka.
kl'-ho-shim'.....	skuk-hoshe'	ko-kwhahss'.... ...	t' tsah'-o-shid	skul-kwal'-hu.
neh'-hu	spah'-mesh; wul'-lup	hai-ukw	kwai'ch	hai-kw.
kul-lah'	koh	tuk-ka'h	kah'-ai	ka'h.
no'-khus	cheh'-uch.....	slel-lukw'	táú (tahw)	speh'-oo.
s'ai'-tl.	te-mehw'.....	tum-mo'h'	gid-yeh.....	tum'-moo.
st'-uss	ha-do'-me-cha-lāatl	kwahtl-kwa	kohtl'-ko	kwahtl'-kwa.
ish-shoot	schoo-au'-wuch	stah'-lo.....	kwut'-tum.....	stah'-lo.
chaatl	chee-il'-itl	haht'-sa	sah'-atl	hah-tsha.
yai-yoo-lumpsh'..	pal-lum; sh'pal-lum (prairie).	spelh-hal (prairie)..	shah'-ye-akw	spelh-han.
shimt	h' al-loshe'	smāālt	tah-kut	smāānt.
kun-kelsht'	sheesh'-hutsh.... ..	kleht'l-chus	kwo-saish'	skw-sass'.
tacht.....	kut'-lach	smāālt	hah-jaish	kleh'-tcha.
st'-ush	klāat-lum	klāāt-lum	koht-lobe.....	klaht'-lum.
hait' ss	hwehk-ten	h'paal-tul	hehts	hāā-leht.
at-eet-hlimm'....	she-wāāp	skāāt	pah'-ad-ai	skāāt.
koom'-itl	paa-mish (firewood)	te-heh'-ukw	kwaht'-a-hobe	keh'-a-kah.
sposhe	shluk'-um	kwul'-lat-sus	h' yai-ba.....	sah-lesht.
klach'-kwot	sheh'-keel..... ..	sah'-kome	pah'-yatt	kwul'-loh.
slāawse	shluk-kum; tsup'-pāāts.	sach'-hwul	kluk-kum	sah'-whun.
.....	zo-hal-meh'-whats (fir).	slai (fir).....	klaā-d (fir)	klaā-kut.

LANGUAGE,	10. Kálispelm.	11. Kulleespelm. (Kálispelm).	12. S'chit-zui or Cœur d'Alêne.	13. Selish proper or Flatheads.
AUTHORITY,	*George Gibbs.*	*Dr. Wm. F. Tolmie.*	*Rev. G. Mengarini.*	*Rev. G. Mengarini.*
Flesh, meat	skal'-titsh	skailtch	skel-tilsh	skeltich (vide *body*)
Dog	hutl-tchin	huchtiltzeen	uko-kos-me'-tinshen.	nkokosmichnschn
Buffalo	stchōt-*lum* (bull); stum-makh' (cow)		szù-hlum (bull); ste'-ma (cow).	szúlm (bull); st'mal' tni (cow).
Bear (black)	n'klam'-ka; sumhai'-tchin (grizzly)	simhaitchin	n'hlam'-ka; smakhe-tior (grizzly)	m*l*ámk an; smgè-ichn (grizzly).
Wolf (gray)	n'tse'-tsin; sin'-tcha-lep (prairie).		n'te-la-na (large); smi-e'-u (coyote).	nzi'-zin
Deer	tse-o'-likw		tse	z' óligu
Elk	s'ha'-sa-laks; ste-el'-tsa (caribou).		se-le'-shets (buck); spil-ze (doe).	snèchlze
Beaver	ska-la'-o	skullayo	n' mūl-shentsh	skaleu'
Tortoise	al-si'-kwu		spar-kwalks	spelkuáks
Fly	o-wātl'		n'ke-kai'-ka-no	gamaltni
Mosquito	teha-se-laks'		sza'-salks	slúks
Snake	s'cha-we'-la; ha'-o-lo (rattlesnake).		te-*tu*-dish	s' scheni'le
Bird	hwe-hwai'-yūtl	wheewhayoolh	i-tikhl; i-li' let (*plur.*)	guignei'*ul* (animal generally).
Egg	o-o'-sa		os'-se	nússe
Feathers	spōm		tsh*u*-*zu*; gur'-sen	skapússel
Wings	s'tcho-wagh'-han		st'sh*u*-gwa'-ken (arm)	s' chuagau (arms).
Duck	hwat'-hūt		khwat-khwat (mallard).	sèst*l*igum
Pigeon	hōts-ho'-tsūm		kl ōts-kho-tsum	gzgózom
Fish			ke'-khu-lish	sueul'
Salmon	sim-at-hlitch'	simtheleetch	s*u*-m*u*-tlitsh	sm*l*i'ch
Sturgeon	tsem-a-tos'		zum-tus'	
Name	skwast		skwist	skuest
Affection			khar-pe-hlets'-pos	
White	i-pe'-uk	ee-pee-uk	pek	ipik
Black	il-kwai'	yuk-kwai	kwed	ikoái
Red	i-kwil'	ee-queel	kwil	ikuil
Blue (light)	i-chil-kwen'-likhw		kol-le	ikoi'n
Yellow	i-kwa'-li		ku-rek'	ikoali'
Green (light)	skwen'-tsa		ku-nu	ikoin'
Great	kwu'-tout	koo-toout	khai'-khat	kutant (inanimate).
Small	ku-kwo-yo'-ma		tshi-tshe'-ne	*l* kukuinmo

VOCABULARIES.

Family.

14. Belhoola. *George Gibbs.*	15. Lilowat. *George Gibbs.*	16. Tait. *George Gibbs.*	17. Ko-mookhs. *George Gibbs.*	18. Kuwalitsk. *George Gibbs.*
skāahtl	tse'h (venison)	sloo-wheh'-yovs	chet'-tût	kleht'-snt.
waats	skah'-ha	sko-mai	chāā-do	sko-mai.
	kwáishp	kwaisp		
klach; ts-wheh'-hu (white).	bea-hāatl; mea'-haatl.	spuās; hai-thalse (grizzly).	beh'-hatl	che-keh'-noh.
noot-sha-kwach'	kow'-wam	ste-kai-ya-a'	klaht'-lobe	ste-kai-yueh.
shoo-pah'-nitl	tséh	smai-ess'	keh'-gass	hah-pit.
stlacht	t'hāāts	kai-yehts	kai-ehtsh'	kai-ehtsh'.
ko-loon'	skul-laa'	skal-lau	tuk'-kobe	skul-lao'.
	he-mahts'	hwai-a	hwah'-hwa-jobe	meh'-mukh.
pĕ-k'yum'	kwal-eh-muk'	kwāāl	tsak-chohshe	meh-shun'.
pap-in'-ik	na-wheht	elh'-kai-a	ohl-kai	shaātl.
tcheetsht'-che-pee	sheh-ukh	kai-ehtl'	bo'-oke (sea-fowl)	mo'-o-kw (sea-fowl).
kup-ach'	a-o'-sha	mah'-me-la-halh'	hwah-hweht	mun-nush.
māan	o-kwalsh	shelts	tsoht-tsokw'	sl-kasse (quills).
shee-shee'wk-tah'	stla-kahl'	st-ka-al'	hah'-pap	sl-kasse.
um-to-tshai'	kook-sāālt-natl	tel-uk'-sen	kehd-a-kehd (mallard).	ten'-uk s-n (mallard)
ohn-st-k'k	he-beh'-wus	ha-mah'	hah'-a-boh	hum'-anh.
shim-shim-kakl-k'shee'.	sits-kwai' (small kinds).			slote-lah-lum.
shim-tlk	chaa-win laa-wa	sa-al'-tel	jāātl-hoo	s'chāal-tun.
	hoh'-utl	kwah'-wuts	kwoo-tai'-o-sid	kwu-toi-sin.
skwats-tah'	skwāa-cheetsh; shwaat kwaats-eetsh (what is your name?)	skwees	tus-dahd'	skweesh.
tsuchw	puk'h	t'puk	pukh	pak'h.
skich-ee	ho-kweh'-uch	ts' keh-ch'	taht'-schm	ch-kwim'.
mo-kwautl'	chĕ-kwĕ-chee'-uk	tu-chach'	hwush	ch-keh'-uch.
kwul-le-āāntl	kwuts-kwaaz	tshweh'-ukw	kwash'-kwash	sht-kalse'.
		ts' kwai'h		ch-kwim'.
kwul-le-āāntl	kwul-eht'-sa	ts' kwai'h	klesh-ch-bohkt	che-kwai.
sk' wah'-natz	huz-zome'	te-heh'-ukw	tee'h	see'h.
kaikh-teh'	kweh'-kwush	ta-meh-mil	te-tohlh'	mee'-minhl.

LANGUAGE, AUTHORITY,	10. Kúlispelm. *George Gibbs.*	11. Kulleespelm (Kúlispelm). *Dr. Wm. F. Tolmie.*	12. S'chit-zui or Cœur d'Alêne. *Rev. G. Mengarini.*	13. Selish proper or Flatheads. *Rev. G. Mengarini.*
Strong	yâ-yât		dol'-dol-gut	is-is-ot
Old	pōkh-po-hot'; skush-pa'-luks (worn).		e'-de-mum	pogpogót
Young	sku-kwi'-milt; is-sits' (new).			skukui'mlt
Good	hast		khist	gest
Bad	tai'-ya		tshist	icie
Handsome	ha-sos'		swi-nom'-tu-mish	gest (good); gesus (beautiful).
Ugly	tches-sos'		di-e'-di-it	icie (bad); chesus, (deformed).
Alive	es-hwil-hwilt'		khwel'-khwilt	gulguilt (is alive)
Dead	k'l-itl'		ta'-khokh	tli'l (is dead)
Cold	chits-at-lai'-in	tzalt	zart	zâlt (*subst.*)
Warm	tchis-kwilt'		kwelt	skukuli'l
I	ko-ya-a'	kooi-ay	tsin-ens	koi' e
Thou	a-no-we'	an-nui	ku-en'-got	
He	tsan-itl'	tzineeltz	ze'-nel	znilz
We	kan-pi-la'		tshi-li'-pot	kaempile
Ye	n'pi-leps'-tsmt		ko-pe-li'-pot	mpilepstemp
They	tchen-ni'-iltsh		zu-ne'-lu-lish	zni'-ilz
This	shai'		zu-zi; h'u-hwi'	ye
That	chet-lo'		hle-hlo'	l' izii
All	pas-si-a'		a'-i-a'	essia'
Many, much	hwai'-it		a'-u	guéit; chgaègueit' (of persons).
Who	su-wāt'		hla	suet
Near (not far)	tas'-li-kot (not far); li-kot' (far).		tshi-tshi'-te	l chi'chet
To-day	etl-hwa		khwa-khe'-ul	ietlgoà
Yesterday	tspu-sālt'		as-pa'-la-kel	spiszelt
To-morrow	hal-īp'		la'-kho	nègalip
Yes	o-na'		he	une
No	ta-a'		lot	tà
One	ne-ko'	nikoo	ni-kwe	nkó (inanimate); chinaks (animate).
Two	as-shātl'	is-sail	es'-sel	esel (inanimate); chesel (animate).
Three	chat-lās'	chail-thlais	tshi'-hles	cheles (inanimate); cheheichles (animate).

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Family.

14. Belhoola. *George Gibbs.*	15. Lilowat. *George Gibbs.*	16. Tait. *George Gibbs.*	17. Ko-mookhs. *George Gibbs.*	18. Kuwalitsk. *George Gibbs.*
tlah'-nats	hul-la-ral	kwāam-kwum	klalh'-shap	kum'-kum.
skwul'h	k'tl-mem-maan	lote-la-what-what'	shesh-ho-hohtl'	wet-hlehs'.
skutts; al-lo-waich-wa (new)	chee'-chil	tuch-heh'-wus		haus (new).
ee-yah'	āā-ma	yes-ei-is	ai-yh	ai.
tish	kāāl	kul	kluch	kulh.
			pukh	p'kahs.
				kulh.
ach'-ko at-to-mass'		meh'-yil-hu	kote-ho-kah'-ash	hal-eh'.
at-to-mass'	zo'-ak	luk-ai	kai'h	kai.
noos-kel-loots'	tsehp'p	tsum-met-saht'-lum	chah'-chum	saht'-lum.
kwill	kummp	tsum-mo-kwais	kwass'-tch	kwah'-kwus.
untsh	shē-en-tcha'	ta-al'-sa	che-detl'	an'-sa.
	shno'-wa	tal-lo'-wa	deg'-yeh	ten-oo'-wa.
ee-nootl'	nehl'-la	ts'-sa-a	tote-sehtl'	to-neetl.
slim-meetl'	wish-neh'-mohtl	tal-leh'-milh	deh-bohtl'	tole-nee-mitl.
	shmo-lāāp	tut-lo'-wup	do'-ap	tole-le-wel'-lup.
		yis-sa'-a	seh'-ye-wote	o-nah-lutl.
shohtl		ta-eh'		neelt-sa (person).
wich-yowtst'	no'-wlāāp	tel-leh'; ta-lah'-la	ko-te-tah'	ta-nee-ni.
kwa-latse'	tâh-kem-et-loh'	mukw; to-mukw	ah-wokw'	mó'kw.
s'lach	hu-eht'	te-kagh'	kuch	kach.
wal-nokes'	she-wāat	tow-nāt	g'yant-e-g'yant	to-weht.
hehk-tleh'; ichw (far).	keh-kut't; ke-kahw (far).	te-ta'-a-tehs; tsahkw	eh-eh'-bit; te-deh-je-ah-ta (far).	klehtl-keh; chahkw (far).
wai-hee'-se-kle-yooks'.	tchai'l-tchoo'l'-cha (?).	tel-a-wai-yel	tsoh'-kw	ten-uk kw' ai-itl.
ya-ka-mai-noochs	nat'-whash	tsel-āā-katl	shish-jah-shohtl'	ko-chīl-lah'-kitl.
k'yai-noochs	klp-sheh'-lash-k'l	wai-il-liss	kwai-ish-ub	o-kwai'-it-lus.
wais-hu	k'w-shehw'	aā-a	(?) gid-dah-hwott	ah'-ha.
ach'-ko	hoo-ahz'	ow-wa	hwah'	ah'-wa.
s'm-ma'-o	pal-la	tel-ut-sa	peh-pah'-a	wun-nut'-sa.
kl-nose'	ah'-no-wash	saā-leh; tee-saā-leh.	sheh'-shah	is-sah'-la.
as-moose'	kat-laash	klehw; tut-lehw	chaht-lai	klehw.

LANGUAGE, AUTHORITY,	10. Kálispelm. *George Gibbs.*	11. Kulleespelm (Kálispelm). *Dr. Wm. F. Tolmie.*	12. S'chit-zui or Cœur d'Alêne. *Rev. G. Mengarini.*	13. Selish proper or Flatheads. *Rev. G. Mengarini.*
Four	mŏs	moas	mos	mus (inanimate); chmúsems (animate.)
Five	tchēl'-ch't	tzeel	tsi-likst	zil (inanimate); chzi'-lzil (animate).
Six	ta'-kan	takun	te'-u-shekst	tackan (inanimate); chtáckan (animate).
Seven	sis'-*pul*	sis-pil	tso'-niks-tum	si'spel (inanimate); chsi'-spel (animate)
Eight	ha-a'-*num*	hai-ainum	ha-he'-num	hehènem (inanimate); chhehènam (animate).
Nine	han-nōt'	han-noot	kha'-kha-not	ganút (inanimate), chganut (animate)
Ten	o'-*pun*	opun	o-penkst	ópen (inanimate); ch'ópen (animate).
Eleven	at-lin-ko'		o'-pen-ōl-ne'-kwe	ópen-*el*-nko (inan.); ch'ópen *el* chináks (animate).
Twelve	at-la-sātl		o-pen-ōl-is-sel	ópen-*el*-esèl (inan.); ch'ópen *el* ehesèl (animate).
Twenty	es-sel o'-*pun*		es-sel' o-pen	(els-ópen (inanimate); chèsl ópen (animate).
Thirty	chatl o'-*pun*		tsche-hle'-lo-pen	chel-ópen (inan.); ch'che*l* open (animate).
One hundred	in-kâ-kem		n'ko-kain; khe'-*zu*-*zu*-ti-st*u*.	nkakein (literally one head).
One thousand			a-o'-pen-tis-stc-ken	opencbstkan
To eat	ch*u*k-se-itl'-nikh		tshi-zi-hlen	tnes'*il*ni
To drink	ch*u*k-sōs-ti		tshi-zoks'	tnessústi
To run	ch*u*k-skātl-shi		tshin-ze-kwi-nem	tnesuámi
To dance	ch*u*k-skwe'-min-shoti.		tshi-tskwe'-in-zūt	tneskoimenzúti
To sing	ch*u*k-sin-kwūn-nai'-i		tshi-nkwi'-ne-mish	tnesukonèi
Sleep	ch*u*k-s'l-kel'-shi		tshi-zi'-tsh*u*-mish	tnesitschi
To speak	ch*u*k-skūl-kwal-ti		tshi-ets-kwa'-kwalum.	tneskolkoelti
To see	ch*u*k-y*u*k-sa-ātsʼ-h*u*m.		tshin zgwi-ti	uichten (I have seen)
To love	ch*u*k-in-na-māntch'		hin-kha-mensh'	ingaméntch
To kill	ch*u*k-y*u*k-spōl'-ts*u*m.			iespólsĕm

VOCABULARIES.

Family.

14. Belhoola. *George Gibbs.*	15. Lilowat. *George Gibbs.*	16. Tait. *George Gibbs.*	17. Ko-mookhs. *George Gibbs.*	18. Kuwalitsk. *George Gibbs.*
mose	hoh'-tchin	ha-aht'-sel	bo-sai	hah-ah'-sin.
tseóhw	cheel'-kisht	skeht-sus; tut-skeht-sus.	seh'-at-sai	kl-kaht-sus.
tuch-hohtl'	klah-kum-uxt	tuch-hum'-ma	tuch'-hut-ai	tuch-hum'.
as-k't-lumm'	tchoot-lah-ka	tsáhkws	tso'-che-sai	sah'-kws.
kehtl-nose'	pal-opo-sh't	tuk-āāt-za	ta-ah'-chish	te-kah'-cha.
keesh-ma'-o	khum-pal'-a-mil	to-o'h'	teg-ehw	to'hw.
ts-kel-lāākt	kum'-mŭp	ta-ah'-pel	o'-pad	o'-pun.
itl-pee'-atl ish-ma'-o.	kum'-mŭp wie-pal-la.	ah-pel kus-telut-sa	o'-pad ch-ak-pah-a	o-pun tun-ut-sa.
itl-pee'-atl natl-nose'.	kum-mup wie an'-no-wash.	ah-pel kus-te-saa-leh.	o-pad eh-hak shah-a	o-pun-tee sah-la.
klo-ah'-sleekt	an-no-wash kumpsh	ts'kwaich	tsum sha'-a	che-kwush.'
as-mose'-sleekt	kat-laash kumpsh	klo'h-whul-sh'yah'	chad-ahw sha-a	kluch-whel-sheh'.
ts-kel-lakt'-t'leekt	hoh-chil kumpsh	lāat-so-wats	te-shah'-itsh	naht-so-witsh.
.....	.....	.....	.....	
āātlps	shkáh	ul'-tul-chel	chtl-tid	n's-swáhul-sul-tn.
kach'-la	oh-kwail'-ka	kah'-kat-chel	ko'-oh'-ko	n's-kah'-ka.
klee-kimm'	ho-men-choot'	whul-h'yaā-lum	jitl	ho-chah'-num.
nach-hoom'	boot'-sum	whai-el-ich'	cheht-lib	kwai-eh'-lish.
noo-yahm'-tlk	eht'-lum	teh-lum'	hwo-obe	n'teh'-lum.
chee-too-ma	oh'-yet	eh'-tat-chal	klah'-chit	en-tul.
tle-yohk'	kwal-lote-tchu (*imp.*)	kwaal-tchel	tots-kwai	n' swan-skahl'.
klan-a-kee-hichw.	ats'-han	kwaat-sut-shen	ko-tah'-ta	lum-nooh.
skwahm'-keets	u's-hāatl	noos-klŏ-eh'	tuts-hahtl'	nist-leh'.
kaik'h-tee	zō'kw-toh	kait-chel	kai-tah	ka'-it.

LANGUAGE,	10. Kálispelm.	11. Kulleespelm (Kálispelm).	12. S'chit-zni or Cœur d'Alône.	13. Selish proper or Flatheads.
AUTHORITY,	*George Gibbs.*	*Dr. Wm. F. Tolmie.*	*Rev. G. Mengarini.*	*Rev. G. Mengarini.*
To sit	chuk-stāk'-shilsh		tshin-ze-mot'	tne'stlakschlschi
To stand	chuk-ta'-shilsh		tshin-ze'-lot	tne'chisui'sch
To go	chuk-sh'wo'-i; ho'-ish (*imp.*).		tshin-hu-i	tne'squí
To come	chuk-nām-chi-nal-tcho'-i; tch'ho'-ish (*imp.*).		tshin-tshit z-hu'-i	tne'squí
To walk	chuk-swis'-ti		tshin-khwist	tne'squi'sti
To work, make				

VOCABULARIES.

Family.

14. Belhoola. *George Gibbs.*	15. Lilowat. *George Gibbs.*	16. Tait. *George Gibbs.*	17. Ko-mookhs. *George Gibbs.*	18. Kuwalitsk. *George Gibbs.*
amt'h	shmeh'-tchahk	um-mut-chel	kwah-da-chah'	o-eh'.
tlim'h	taat'l-luch	kleh'-licht-sel	kwa-ehsh'	l'hel'-lish.
ohs'-kach	n'sh-nash-kaatl	ul-shlää-ma	yach'-heh'-la	ai-yil.
at-lehch'	sheh'-ma-maatl	um-meht-chel	kwo-lah'-g'yah	meht-la.
ich-kum	mäa-tuk-kutl	eh-micht-chel	eh'-bah shah'	eh'-mish.
ks-num-mak'h		yais-chel		

DICTIONARY OF THE NISKWALLI.

I.

NISKWALLI—ENGLISH.

By George Gibbs, M. D.

A.

A′-a-kwul, *the lattices of a fish weir.*
Ab-āk, *carry* (imp.).
Ab-balts-ts't, *give, make a present of* (imp.).
A-bēl, a mēl, *if.*
Ab-shits, *give, make a present of* (imp.).
A′-chi, *a sleeve.*
Ad zāt-le-bid, ast zāt-lab, *to be ignorant, not to know.*
A-hēd la, hēd-la, *perhaps (implying disbelief).*
A-hwus-tus-sub, *winter, cold weather.*
Ai-ai′-ash, ai′-yi-ash, *grave, serious.*
Ai′-gwus, *exchange, barter.*
Ais-chi-ba′-dōb, *intermittent, fever and ague.*
Ai-ut′-la, hai-et′-la, *come quick, hurry* (imp.).
Ak, ak-ki, aks, *some.*
A-kās′-kap, *correct, true, the right.*
A-kekw, *loud (as talking).*
Ākh-hwād′-zad, *a seine, net.*
A′-kwi ha′-kwi (dim.), *in a little while.*
Al, ul, *at, to.*
A′-lal, *a house.*
Al′-a-shik, *a tortoise.*
Al-chād′, *whither.*
Ālkh, at-lātl'h, *hurry, come quick.*
Ālkh-had, *down stream.*
Ālsh, (plur.) a′-lash, *brother or cousin.*
Alt'h khw, *unios, fresh-water mussels.*
Al-to′-di, (dim.) al-to′-di di, *there; v.* de′-a-de.
A-ōk, *present or existing, used as the verbs to be and to have.*
A said′-hu, *to know, understand.*
As-a′-wul, ast-so′-wul, *hungry.*
As-bais′-hub, *the first menstrual period.*
As-bal, *mixed, confused.*
As-baltsh, *industrious.*
As-bas, *stationary.*
As-bātl, as-metl, *full, satisfied.*
As-bet-lil, es-met-lin, *soft.*
As-bi-sād′, *dark.*
As-chāts, *the menstrual (hidden) lodge.*
As che-hwāb′, *the hives (a disease).*
As-che′-litsh, *unwilling, lazy, idle.*
As-che′-uk-wil, *dirty.*
As chitsh, *studded with brass nails.*
As-chub-ba, *to bring wood and water.* Qu. *wait on.*
As-chōlt-hu, *to hire, hired.*
As-dēkhw′, as-dukhw′, *in, within.*
Ash-dāls, *friend (speaking to a man).*
As he′-butsh, *curly-haired.*
As-hēd ! *how ? how much ?*
As-he′-ha-chu, as-he′-hi-he′, *for shame, jo cosely.*
As he′-kwub, as-huts′, *timid, afraid.*

As-hep′, *striped.*
As-hlukl-kut, as-klākl-ka, *spotted (of an animal).*
A′-shid, a′-shud, *a friend (speaking to a man).*
As-hōkw, *a standing tree.*
As-ho′-yūs, ikh-ho′-yūs, *stammering.*
As-hu, *a seal.*
As-hu cha′-tus, *hook-nosed.*
A′-shud-dikhl, *the placenta.*
As-hudsks′, *striped.*
As-hukw, *upside down.*
As-hu-le′-a-kwātl-dutl, *to pull the lip down.*
As-huts′, as-he′-a-kwub, *timid, afraid.*
As-hwa′-kwil, *tired.*
As-hwāt′-sab, *empty.*
As-hwe′-hwi-luk, *childish.*
As-hwe′-kus, *coughing.*
As-hwōkh-w't, *worn out.*
As-hwetsh, *scratched.*
As-hwul-lukh′-hwu, *strong (as a man).*
As-hwul′-ku, *foolish, drunk, unchaste.*
As-hwul-le-uks, *with the ears pierced.*
As-hwul-lup, *lame.*
As-hwuls-hwut i-gwus (meaning unknown).
As-hwut′, *torn.*
As-i′-la-kwut, *lecherous.*
As-is′-ta, *so, as, like.*
As-chub′-ba, *to carry.*
As-chulp, *twisted.*
As-dat, is-dat, *midnight.*
As-dēkhw′, as-dukhw, *within.*
As-dut′-cho, *one.*
As-dzēd′-za-he′, *pregnant.*
As-dze-gwa′-tub, *crazy.*
As-ēd-i-gwut? *what is said?*
As-e′-uk'h, *forked (as a river or road).*
As-e′-uk-se′-uk (plur.), *with many forks (as the delta of a river).*
As-guk, us-guk, *open.*
As-guk′-kel, *sunshiny, bright.*
As-gul′-lu-tud, *marshy, miry.*
As-gwa′-duk'w, *horned, a buck.*
As-gwi-ha′-had, *fringed.*
As-hāl, *embroidered, figured, written.*
As-hat-sitch, *covered (as with a blanket).*
As-jādsh, *the neck.*
As-ji-uk, as-shekw, *shallow.*
As-kād′-as, *open-mouthed.*
As-katsks, *pug-nosed.*
As-kau′-itsh, *hunchbacked.*
As-ke′-a-kab, *tangled (as thread).*
As-ke′-lits, *tight (as a dress).*
As-ki′-up, *ticklish.*
As-kla′-bōt, *to hear.*
As-klākh′-ka, as-hlukl-kut, *spotted (of an animal).*
As-klakhw, as-tlakhw, *large, growing large.*
As-kle′-da-lekhw′, *lisping.*
As klekhw, klekhw, *three.*
As-kle′-uk, as-tle′-uk, *sticky, adhesive.*
As-klo′-il, as-klōkh-wil, *lean, cold.*
As-kluds′-hu-bōs, *dull (as a tool).*
As-klulkh, *spotted.*
As-ko lōb. Quære *gray.*
As ku cha′ go pats, *with the hair parted behind.*
Ask-hēs′, *staring, to stare.*
Ask-hu-she′-a-gwus, "*hatchet-faced*", *sharp-faced.*
As-kuk'h, *lying on the back, right side up.*
As-kulb (meaning uncertain).
As-ku-lo′-sum, *steep.*
As-kwād-zil, *yellow or light green.*
As-kwād zis, *vexed.*
As-kwai′-i, *wilted, withered.*
As-kwāl′-gwus, *crosswise.*
As-kwētsh, *scratched.*
As-kwe′-ukw, as-kwe′-yukh, *corpulent, pregnant.*
As-la′-gwit-sa, *naked.*
As-lākh, *light.*
As-lo, *a hole.*
As-lōkh, *split.*
As-lol-chid, *to hear.*
As-lo′-kwutch, *bald.*
As-lukw, slākw, *wet.*
As-luk-wa-dub (*or* dōp), *muddy.*
As-lutsh′, *full (as a kettle, &c.).*
As-mal′-ko, *menstruation.*
As-nāls′, *friend (speaking to a woman).*
As-pe′-a-kail′, *brittle.*
As-pe′ a-kēn, *a dead or old mossy tree.*

As-pel', *broad, thick.*
As-pi-tletl'-sub, *with the hand raised to the head.*
As-pud, *the roots of plants, a heap of earth.*
As-pu'-kwub, *above tide-water (of land).*
As-puk-wus, *round-headed.*
As-pa'-lil, *chaste.*
As sit'-sum, *clothed, dressed.*
As-shāp', *dried (as fish, &c.).*
As-shāts, *bring* (imp.).
As-shēkw', as-shi'-ukw, *shallow.*
As'-shi (meaning doubtful).
As-ta'-bed, *furred or hairy.*
As-tākh'-ha-gwil, *lying on the belly (of persons only).*
As-tak-hul, *chapped (as the hands).*
As-ta'-ko, *thirsty.*
As-t'hlai'-uts, *syphilis (in a man).*
As-ti-kwa'-de, *deaf.*
As-ti-kwa' dit, *ignorant, stupid.*
Ast-kla'-kōs, *blind.*
As-tla'-bōt, *to understand.*
As-tlākhw, tlākhw, *large, growing large.*
As-tletl, *tattooed.*
As-tlukt'kl, *spotted (of an animal).*
As-tle'-uk, as-kle'-uk, *sticky, adhesive.*
Ast-lug-wa'-di, *an ear-pendant.*
As-to'-a-buts, *spotted.*
As-to'-ka-ba-dōb, *a cough, consumption.*
Ast-sau'-e, *syphilis (in a woman).*
As-tse'-po lil, *with the eyes closed.*
Ast-so'-wul, as-a'-wul, *hungry.*
As-tsuk-hōt, *a standing tree.*
As-tsup, *a puddle.*
As-tūtl-kwa'-had, *dinted or notched.*
Ast-zāk, *a fallen tree.*
Ast-zāt-lab, *ignorant, uninformed.*
As-yo'-bil, *dead (of animals), still-born.*
At-a-bud, *dead (of persons only).*
At-chi-da'-chi-du, *an interjection of surprise.*
At-hlan-ol-gwun'-hu, *the west, the country on the sun's road to the west.*
A-ti-lā'-hi, te-la'-hi, *presently (in the course of the day).*
A-ti-slākh'-hel, *to-day, to-night.*
At'-la, ut'-la, *to come, bring.*
At-la'-hu, "*times*"; *the number of times anything has been done.*
At-tēl-gwitl, *on this side.*
At'-sa, ut-sa, *I.*
At-shūs-ka'-lūs, *eyelids.*
At-si-gwus, *to barter, buy, sell.*
At-sil-tel'-mu, *people.*
Ats-le pal-dutl, *lips.*
At-suds, at-suts, *present or existing (used as a verb), to be, to have.*
Au-teks, *calf of the leg.*

B.

Ba'-ba-ad, *offspring, young.*
Ba'-chid, ma'-chin, *the testicles.*
Bād, māu, *father.*
Ba'-ko, ma'-ko, *snow.*
Ba'-kwōb, ma'-kwōm, *a prairie.*
Bal-bul-le', *bait for fishing.*
Ba-lōt'-sid-dub, *to marry a brother's widow.*
Bat-suts, bet'-suts, *a snake.*
Be'-a-kwait'-sut, *to shake, tremble.*
Bēb'-da, *a doll.*
Bēb-kōd, *to pick or gather nuts.*
Bēb-kwu, *all.*
Beb-kwu-chād, *everywhere.*
Bel'-kwu, *back, come back.*
Besk'-hu, bes'-kwu, *the edible crab.*
Beskh-chād, *lice.*
Be'-yets, *the flesh of animals and birds.*
Bi-dōtl, *the white-fish, coregonus.*
Bil-āl-hab, bil-a'-la-hab, *to kneel.*
Blal'-gwa, *the navel.*
Blōps, *a raccoon.*
Bōkw, *all.*
Bōkw-detl', *all of them.*
Bo 'kwi chād, *everywhere.*
Bo-kwi sa'-le, *both.*
Budsh, *a lie, it is a lie.*
Bul-kut-shed, *to return, come back.*
But-lits, *to pay.*

C.

Cha, *a hole in the ground.*
Cha'-ad, o-chād', *to die.*
Cha'-chug'-wus, cha'-chukw, *off shore, keep off.*

Cha′-chas, cha′-chesh, *small, little, a boy.*
Cha′-bed, *to ridicule.*
Chād, *where.*
Chāds, chāts, *acorns.*
Cha′-duts, *an oak.*
Chād zil, *hide yourself* (imp.).
Cha′-lekw, *the wild tulip, lilium.*
Cha′-lesh, *the lower arm, wrist.*
Cha′-lesh-uts, *the brake fern.*
Chal-ko, *a well.*
Chāp, *limber, soft.*
Chats′-a-bēd, *the handle of a knife.*
Chāt-hūs, *a round head, not flattened.*
Chau ai, *shells.*
Cha′-wa-tub, cha′-hwut, *to cut, to chop.*
Che-bād, che-ba′-dats, *the haw and hawthorn.*
Che′-litsh, as-che′-litsh, *idle, lazy.*
Chelp′-lin, *a gimlet.*
Chest′-hu, s'chest′-hu, *husband.*
Chetch′-tla, *stony.*
Chet′-la, *a rock or stone.*
Chet-la hōltsh, *an iron pot.*
Che-yādsh′, *to cheat.*
Chi-cha′-chil-wi, *the aralia.*
Chi-chītch-tla, *gravel.*
Chid-chā hu (meaning not ascertained).
Chikh-kēkh′-tub, *to kill by knocking on the head.*
Chi-kōt′-sid (meaning uncertain).
Chi-kwup′-sub, ki-kwāp-sub-tub, *to choke in swallowing.*
Chil ko′-ba, chil-ko′-bats, *the raspberry and bush.*
Chil-po′-ted, *to make sail.*
Chilt-se′, *a doe elk.*
Chi-mas′, *a sister-in law (to a man).*
Chish ai′, *a fishing-pole.*
Chītch, *near, come near* (imp.).
Chit-lak, es-chāt, *a bark mat.*
Chit-lē.l, *the razor-clam.*
Chīts-chid-ēsh′-bud, *a pin, a tooth-pick.*
Chitsh-la′-hwāts, *the wild pea.*
Chi-wākh′, *the salmon-trout.*
Cho′ tid, *to gnaw.*
Chōt-la, s'chōt-la, *leaves of the maple.*
Chōt-luts, cho-ōt-luts, *the maple.*
Chōtsh-ōt-luts, *a place where maples grow.*
Chō′-tub, *a flea.*
Chub′-bush, *brother- or sister-in-law (to a woman).*
Chub-o′-ba, *broad leaves of trees.*
Chug′-wush, *a wife.*
Chuk-chuk-wēts, *large beads.*
Chukh-hud′, *to split.*
Chu-lalts, *to lend or borrow.*
Chul-put-tud, *to bore (as with a gimlet).*
Chu′-sud, *a star.*

D.

Da′-da-to, *to-morrow.*
Da′-hu, dākhw, *just now.*
Dai, dai-ai′, di e′, *only, but, except.*
Da-le′-te, *another, other, different.*
Daut′-si, *the body.*
De′-a-de′, de′-di-de′, *there, close by.*
De-a-le′-chup, *beyond.*
De bād, mi-mān, *small, a child.*
De-bād-da, de-be′-ba-da, *an infant, son.*
De-bēds, *beyond.*
Dekhw, de-ukh, *in, within.*
Del, kel, kul (meaning not ascertained).
Del-gwa, *they.*
Di-a′-bats, *beyond.*
Di′-da-bōkh, *turnips.*
Di-di, de-a-de′, *there, close by.*
Di-e′, *only, but, except.*
Di ēl, di-ēl-gwitl, *across, on the other side.*
Do′-kwi-butl, No-kwi-mātl, *the Skagit name for a principal mythological character, familiar also to the Niskwalli.*
Do-te′, *you, you there (addressed to a man).*
Do-tish′-i-ba, *you there (to a man, with respect).*
Dōt-si, *you, you there (addressed to a woman).*
Dug-kus-sed, *to hook or fasten (as a dress).*
Dug-we, *thou, you* (sing.).
Du-h'yel, *flood-tide.*
Duk-e-k'k-sud, *to wipe the nose.*
Du-shākhw′, *to string beads.*
Dut-cho, as-dut-cho, *one.*
Dza-a′ chi, *the right hand.*

Dza′-a-gwut, *to rock (as a cradle).*
Dza′-dis, *the teeth.*
Dza-ha′-le-gwut, *to the right.*
Dza′ ka-gwil, *to lean.*
Dzal′-gwa, *the large barnacle.*
Dzal-kōs, *to turn over in bed.*
Dza′-shid, (plur.) dza-sh'd-shid, *the foot, the right foot, feet.*
Dze′-hu, dzi′-hu, litl-dze′-hu, *first, foremost.*
Dzo-kwush-tub, *the tide.*
Dzo′-lak, *a distaff.*
Dzōl-chu, *waves, surf.*
Dzud-duk-ted-ētl, *the cradle-stick or rocker.*
Dzukh′-tzut, *to move, make room.*
Dzukh-hwalts, ōd-zukhw, *to melt (as snow).*
Dzuk-kēl, *to stoop.*
Dzuk-kud, dzā kad, *the sound of whetting on a stone.*

E.

E-bab′-zi-chu, *a beach.*
E′-bash, *to walk.*
E′-ba-bash, *on foot.*
E′-bats, e′-muts, *grandchild.*
E′ bib, e′-pip, e′-mim, *to copulate.*
E′-dād, *a fish-weir, also one of the constellations so called.*
E e′, e-ēkh′, *yes.*
E-hwul-kāb, e-hwul-kwāb, *a bay or harbor.*
Ek′-ke, ik′-ki (a particle of increase).
E′-kwia, e′-kwēd, *to wipe.*
E′-la-chid, *to pull the hair.*
E′-la-had, *border or edge of anything, the horizon.*
E′-lak, *the stern of a canoe.*
E′-lōt-sid, *the outlet of a river.*
E′-luks, e′-la-hus, *the end or point of anything.*
E′-si-āb, *an expression of flattery; "yes, chief".*
Es-kēt′-a-hu, skēt, *the new moon.*
Eskh-kos′-tum, *compress for flattening the head.*
Es-met′-lin, as-bet′-lie, *soft, pliable, limber.*
Es pāk, *a penis with retracted foreskin.*
Es-tukh′-a-hu, *dark of the moon (gone out).*

G.

Getl, gutl, gwutl, *of or belonging to.*
Gukh-had, gukh-hēd, *unstrung (as a bow), untied, loose.*
Guk-kōt-sid-dub; (*v.* o-guk), *to open.*
Guk-shids, *open* (imp.).
Gul, gwul (meaning unknown).
Gutl, gwutl, *of or belonging to.*
Gut-te′-ud, *a singing in the fire.*
Gwa′-dukw, *a horn.*
Gwa-le′-ukw, *waves.*
Gwat, *who.*
Gwāt-chu? gwāt-ko? *who are you?*
Gwish-e-lūs, *bushy-haired.*
Gwis-tulb, se-gwis-tulb, *earth, sand.*
Gwitl (meaning unknown).
Gwitsh′-gwitsh, *to move from place to place.*
Gwud-bēhw′, gwud-be′-hwuts, *the dewberry and vine.*
Gwud′-del, *sit* (imp.).
Gwūl-alt′, *to kill, wound, strike.*
Gwul-le′-chid (meaning not understood).
Gwus-sōb′, *a species of grass, a coarse thread.*
Gwutl, gutl, getl, *of or belonging to.*
Gwut′-chid, *look for, seek* (imp.).
Gwutl-shid, *I miss (a mark).*

H.

Ha-ākw′, *by and by.*
Had-dub, s'had-dub, *summer.*
Hāds, ha′-huds, *a species of clam, lutraria.*
Hads-kus, *long-nosed.*
Had-zai′-yūt-sid, *a long chin.*
Had-zub, *the kamas-root, squilla esculenta.*
Hai, *enough, stop (when helped to food).*
Hai-et′-la, ai-ut′-la, *come quick, hurry.*
Hai-o′-hwa, hwai-o, *a fly.*
Hai-uk′-lo, *quick, let us go.*
Hai-yel, *broken (as a horse).*
Ha-latl-chitl, *a species of thistle.*
Ha-le′, ha-likh′, *alive.*
Ha-lekw′, *a spoon.*
Hal-gwa′; qu. *she, she who.*
Hap-a-bēd, *the scallop.*
Hātl, *good, glad, pleased.*

Hātl-ka′-chis; qu. *good-natured.*
Hātl′-tid, *brother-in-law to a man (the wife living).*
Hāts, *tall, long.*
Hats-a-be-dāk, *skin leggings.*
Hat-shid, *to correct.*
Hāt-sud-shid, *a species of strawberry.*
Hau-wi-lo′, *the hermit-crab.*
Ha-wet′-sa, *the stone crab.*
He′-a-kēd, *to scratch the head.*
He-a′-shud, *thank you (by one man to another).*
He′-bid, *to scratch.*
Hēd′-du-ya, *never.*
Hed-la, a-hēd-la, *perhaps (implying disbelief).*
Hēkh-ka′-bats sukh-pāts′, *spool-thread.*
Hēk-hōbt, *an oar.*
Hēkh-pai′-yūltsh, *a large dish or plate.*
Hēkw, *large.*
He′-kwetl, *red.*
He′-kwet-so-lit′-za, *a red blanket.*
He-kwet′-lutsh, *red-haired.*
Hēkw-gwil-de′, *a mule.*
Hekws'ho′-yūb, *dear (in price).*
He′-lāb, lābt, *see* (imp.).
Hēs-ko, *thanks (used by woman to man).*
Hēts, raw.
Hēt-sil, *for shame.*
He′-wil, he′-wil-la, *begone* (imp.), *go on, (as with a story).*
He-uk′-ul-la, *o-kul′-la, to thank one.*
Hi-paikhtl′, h'pai′-ats, *Oregon cedar, thuja.*
Hi-tot-sa, *black, dark blue or green, dark-colored.*
Hi-tōt-sa-lit′-za, *a dark blanket.*
Ho-bai′-ut-sid, *to pout.*
Ho′-bed, *throw out* (imp.), *bail out (as a canoe).*
Ho′-bel, ho′-be-lo, *stop talking.*
Hōbt, *a paddle.*
Hōb-ti, *the ash.*
Ho-hōb-ti-kōbō, *the ventral fins of a fish.*
Hōd, hōt, *fire.*
Hod-de′, Hun-ne′, *a mythological personage.*
Ho′-di, s'ho′-di, *the toad-fish, cottus, the Pleiades.*
Ho-duk-sid, *to light (as a candle).*
Ho-elb, *thread.*
Ho′ i, *good-bye.*
Ho-kōkw, *white.*
Ho-kōk, *dollar, silver.*
Hōk-ko-lit′-za, *a white blanket.*
Hōk-k′hāp, *the hip, on the hip.*
Ho-kwaikhw′, *light blue.*
Ho-kwāts, *yellow or light green.*
Ho-kwuts, *frightened, afraid.*
Ho-kwe′-lish, *smoke, fog.*
Hōl, *entire.*
Ho′-la, ho-o′-la, ho′-lus, ho-lukht′, *if, perhaps.*
Hōt, hōd, *fire.*
Hōt-hōt, *speak* (imp.).
Hōtl, *the larger dentalium shells.*
Ho-tōt′-so-hum, *to shoot (with gun or bow).*
Hōtsh, *rough water.*
Ho′-yil, *to become, to grow like.*
Ho-yōkh, ho-yūkhw′, *stop, finish* (imp.).
Ho-yūt, *do* (imp.).
Hu, hwu, a suffix denoting locality.
Hūb-da′-ad, *the womb.*
Hu-bo′ sid, o-po′-sud, *to throw, to cast.*
Hu-cha′-hwo-pud, *a whip.*
Hu-che′-a-kud, *the large sea-mussel.*
Hu-chil-pe′-gwud, *a gun-screw.*
Hud-de-gwēg′-sa-le, *a "ditty-boy".*
Hud de′-hu, hud-dēkhw′, *in, within.*
Hud-dēld. Qu. *for.*
Hud′-do, *the humpbacked salmon, S. proteus.*
Hud-shud′-bid, *a snowshoe.*
Hud-zād-mit, *the human skin.*
Hu-i-da′-litld, *to cook.*
Hukh-hud, *to lash or lace with a cord.*
Huk-kēd, huk-ke′-ud, *to pick up with tongs, &c.*
Hu-ko-kēd, *the crown of the head.*
Huk-kōt-sid, *covered, with the lid on.*
Huk-she dēd′ *a string or cord.*
Huk-kwās-so- it-za, *a green blanket.*
Hu-kwas′-sud, *a towel.*
Hu-kwe′-a-kōd, *a cup.*
Hu-kwul-letsh′, *the roe of crabs.*
Hul-lai-yūt-sid, *large storage-baskets.*

Hul-lat′-sid, *a species of fungus used for red paint.*
Hul-lēl′-do-pĕd, *the floor of a house.*
Hul-lo-a′-sed, hul-wa′-sed, *a bed or bed-place in a lodge.*
Hul-to māls′, hwul-ti-mālsh, *a gun.*
Hul-to-bo-lit-za, *a white blanket.*
Hun-ne′, Hod-de′, Hwun-ne′, *a mythological character.*
Hup hup, *the ground-grape, (tuber of equisetum).*
Hush-kōs, *light blue cloth or flannel.*
Hus-kwi-duk′-ke (meaning unknown).
Hutch, *the will, wish, opinion, mind.*
Hutl, *like in appearance.*
Hut-la′-lekw, *to suck, to raise a blister by suction.*
Hutld, *bitten.*
Hutl-pa-lōl-kwid, *the under eyelid.*
Hut′-lu-gwul-le′-gwud-dub, *a posthumous child.*
Hut-se′-lup-id, *a saddle.*
Huts-go-sud, *soap.*
Hūt-sha′-to-bid, s'hūd-sha′-bed, *foot-prints.*
Hutsh-kla′-lūs, *the eyeballs.*
Huts-huts-āts, *the wild geranium.*
Hut-tōts, *black, or any dark color.*
Hut-tut-tāp′, *a two-edged knife.*
Hu′-ye-lo, *to become, to be changed or transformed.*
Hwai′-o, hai-o′-hwa, *flies.*
Hwai′-yu, *the knee-pan.*
Hwal′-i-tūt, *to snore, to purr.*
Hwās, sa-hwās′, *it.*
Hwāts'l-ha′, *the inside of the thigh.*
Hwātl, *a pillow.*
Hwe′, *no.*
Hwe′-a-ke, *saw-grass.*
Hwe-a-kwus′-sub, *to hang one's self.*
Hwe′-chi-dōp, *to plough.*
Hwe′-kit-su, *to rub against any one.*
Hwe′-kwa-di, *thunder; also the Thunder Bird, whose wings create the sound.*
Hwe′-kwi-bukh′-hwa′-chi, *the knuckles.*
Hwe′-kwi-e′-uk, *the cake-urchin, scutella.*
Hw'l-hul-wild, *thwarts of a canoe.*
Hwe′-lad-i, *the checks.*
Hwiūkh′-kwi-ekw′, kwi-ekw′, *a sailor's "palm", a thimble.*
Hwiu-hwil-mekhw, *a baby-house.*
Hwōt-skus, *sharp-pointed.*
Hwub-bud, *throw, put* (imp.).
Hwud-zuks, hwudsks, *sharp-pointed.*
Hwul, *to, with.*
Hwul-hwul-kōk-shid, *to make a fool of one's self.*
Hwuls, *sharp edged.*
Hwul-ti-mālsh, hul-to-māls, *a gun.*
Hwutsh, *the sea.*
Hwul-tum, *a white man.*
Hwun-ne′. See "Hunne′".
Hwut-hwulb, *loose (as a dress).*
Hwutl, *to break, to separate. See also "Come", "Eat", Part II.*
Hwut-lētsht, *to break (as a stick).*
Hwutl ma-chin, *to castrate.*
Hwut-sēd-tid to pōt-t'd, *take in sail* (imp.).
Hwut-so-sat-chi, *the palm of the hand.*
Hwut-sutch, *the posteriors.*

I.

I-bash, *to steal upon a woman at night.*
Ikh-che-gwa′-sub, *to take a wife.*
Ikh-hup′-a-gwa, t'hup-a-gwa′-sud, *to fold up (as a blanket).*
Ikh-o′-yūs, as-ho′-yūs, *to stammer, stammering.*
Ikh-pe′-lūs, *a flattened head.*
Ik′-ki, ek-ke, a particle of increase.
Il chukh′, *half (in quantity).*
Il-hwatl, *a part of anything.*
Il-lukh, *half (in length).*
Is dat, as-dat, *midnight.*
Ish′-i-ba, an interjection denoting content.
Is-sa′, an interjection of impatience.
Is′-shi, *and,* (qu. *besides, together with*).
Is-shi-de′, *very,* a strong asseveration.
Is-tūt-lākh′, *last night.*
It-lug-wuts, *the middle (of length).*
It-sa′-li-tūt-tub, *to tell one's dreams.*

J.

Jād-shib, *a necklace.*
Jesh-id, *claw of a crab, the thigh.*
Jōkh, *proud.*
Juz'-wa, Zug'-wa, *frights, monsters.*

K.

Ka, *many* (the plural sign).
Ka'-bai, *a girl not yet arrived at puberty.*
Kāb-tlēd, *to fold.*
Ka-dai'-yu, *the hairy-tailed rat, neotoma.*
Kād'-hu, *the mouth.*
Kad-zākh', kad-zukh', *entrails.*
Ka-gwāl'hw *flax.*
Ka-hat-la-hu, *often, many times.*
Ka-hōl-gwun'-hu, k'kōl-gwun-hu, *the east, the country on the sun's road in the east.*
Ka-hōs, ka ho' sin, *a club.*
Kai-ik', *a foal.*
Kaikhw, skaikh, *inland, the interior, up-stream.*
Kai-ukh-kwa, *the neck.*
Kākh'-po, ka-po'-huts, *hazel-nuts and bush.*
Ka'-kam, *salt.*
Kākhw, kākh-hwuts, *crab-apple and tree.*
Ka'-let chi, *the left hand.*
Ka'-lōb, ka'-lūs, *the eye.*
Kal-shid, *the left foot.*
Kals, *the sun-flower root.*
Ka-ma'-ni, *the sea-snail.*
Ka-se', *uncle on either side while the parent is living.*
Kats-a'-gwats, *spiræa.*
Kau'-its, *a hunchback.*
Kaukh, *tin, tin ware.*
Ka-wōb, *to howl as a wolf or dog.*
Ke' a-kulkh, *herring-roe.*
Ke'-chai, *ground-moss.*
Ke-kai'-yōks, *trolling-line for fishing.*
Kēkh-hu, kaikhw, *inland, up-stream.*
Kek-li ēlsk, *a game similar to hockey or bandy.*
Ke'-ko-wūts, *the grasshopper.*
Kel, kul, gul (meaning unknown).
Ke-lāb, ke'-lo-bit, *a canoe* (generic).
Kēlt, *the skunk-cabbage.*
Ke-pōtl, *a stone mortar or metate.*
Kēs, *the highest or four-point in dice.*
Ket-he-chaib', *ground-pine, creeping ever-green.*
Kōtsh, *dear in price.*
Ke-uk-ut-shid, *to hobble or fetter (as a horse).*
Ke-ya', *brittle.*
Ke'-ya, *a grandmother or great-aunt.*
Ke-yup-tub, o-ki-up, *to tickle.*
Kh'āb, *heavy.*
K'ho'-hu-belts, *white pebbles.*
Kīk-dzo'-hap, *the yarrow.*
Kla' bads, *eel-grass.*
Kla-bat' sub, *to cross one's self, sign with the cross.*
Kla'-chub, *bring fire-wood* (imp.).
Kla'-dap, *to feed, give to eat.*
Kla'-de-el'-li, *under leaves of bulbous plants.*
Kla'-di, *a fallen tree.*
Kla'-gwits-āb, *to strip one's self.*
Kla-hai'-lal-lūs, *the evening star.*
Klai, *a shovel nose or burden canoe.*
Kla'-kwu, *by and by.*
Klākh, *dark, night.*
Klākhw, us tlākhw, *to grow large.*
Kla'-kwa-lekw, *to lick.*
Klākw'-tid, *a mat-needle.*
Klal, klal-bas (meaning unknown).
Kla' lad, kla-lad-kli, *presently, soon.*
Kla'-lap, klal-lup, *the tongue.*
Kla'-lats-a'-ta, *wait* (imp.).
Klab-bi-yūkh, *weaned.*
Kla'-lel, *to land, come to land.*
Klal-gwus, *united.*
Klal'-lek-shub, *to put out the tongue.*
Klap, *to hide, cache anything.*
Kla-pōk, *afternoon.*
Klat' sup-pud, *a buckle, belt.*
Klatch, *the belly.*
Klaut, klo-wut, *new, fresh.*
Kleb'-bud, tsub'-bed, *a spoon.*
Kle-bēds, *on one side.*
Kle'-ch'm, *a weasel.*
Kle-chil'-ke-dub, *to cut the hair.*

Kle-dāb, *fishing line.*
Kle-dap, *halibut-hook.*
Kled-e-ēb, *a hermaphrodite.*
Kle'-did, *tied.*
Klēd'-gwild, klēd-tid, *a rope.*
Kle-jit-chi, *sharp-edged.*
Klēkh (meaning unknown).
Kle-kwā'-litsh, *to catch on (as on a thorn).*
Klēkhw, as-klekhw, *three.*
Kle-kwud, *an iron fish-hook.*
Klēl'-gwid-gwul, *a hook, hooks and eyes.*
Klelkh, *to turn aside.*
Klel'-la-gwub, *bring fire* (imp.).
Klēlts, *to hand to, help.*
Klem-hwe'-la, *hail.*
Klep; klip, kle-pa'-buts, *beneath, under.*
Kletl-pikw, *a woman's dress (modern).*
Klet-ud, *to prick (as with a pin).*
Kle-uk' wud, *a halibut-hook (of wood).*
Kle'-yūt (meaning unknown).
Kl-he'-litsh, *stand, stand up* (imp.).
Kl-hōls, kl-hōl-suts, *cranberry and vine.*
Kl hwut-suts, *shrub of evergreen huckleberry.*
Kl'-hwai', *the winter salmon, S. canis.*
Kli-kwa'-lits, *to snap (as a dead stick breaking).*
Klip-pud, *the eyelashes.*
Klip, tlip. *See* "Klep".
Klit-le'-a-hil-luks, klo'-a-hil-luks, *beads.*
Kl'ka-lid, *a kamas-stick, a stick for digging roots, &c.*
Kl-kwāp-sub-tub, chi-kwup-sub, *to choke, strangle.*
Klo, tlo, klu, tlu, prefix denoting the future.
Klōb, tlōb, *good, right, well.*
Klōb as-is'-ta, *it is good, good so.*
Klōb o ta', *that is right.*
Klōb-ōb-klōb, *good-natured.*
Klōb kāt-si-lābt, *look out, take care.*
Klo-hōb, *to hunt.*
Klo'-hi-ebl, *meteors, falling stars.*
Klo'-hwul, *enough.*
Klōkh-klōkh, *oysters.*
Klo-kwātl, *the sun.*
Klo kwēls-bid, *the skin of a bulb or tuber.*
Klōp, *sunrise.*
Klo'-sut, *a gun-charger, a load for a gun.*
Klōts-a-lekw', *to tie*
Klo-wil alp', *to gallop.*
Kl'-pāt', *the figures on baskets.*
Klu, tlu. *See* "Klo".
Kluk-hu, klukh-ko, *hard or strong, not brittle.*
Kluk-shid, *lame, an odd shoe or stocking.*
Klul-dukhw', *enough.*
Kluls, klul'-set, klults, *stop (doing or going)* (imp.).
Klup, *a hill.*
Klutl-te-de'-wut, *seeds.*
Ko, *water, q. v. in Part II.*
Ko'-bai, sko'-bai, *a dog.*
Ko-bab-shid, ko-bo'h-shid, *the ankle.*
Ko-bat'-it, *an axe.*
Ko-bat' shid, ko-mat-shin, *a rainbow.*
Kob-hwul la'-had, ko-bukh-wut-shid, *the elbow.*
Ko-hwa'-chi, ko-hwai'-chi, *the nails.*
Ko-kal e' kwu, *copulation.*
Ko-las'-tan, *the service-berry.*
Ko-latsh', *to take small fish with a rake.*
Kōlt-chuts, *arbutus menzesii.*
Ko-matl'-kēd, *a dog's hair blanket.*
Ko-o'-dāk. (Qu.) *to give a feast.*
Ko'-pel-la, *the codfish.*
Kōt, *a mat of flat rushes.*
Kōts-a-dits, *to kiss.*
K'po'-sud, *to flatten the head.*
K's-si'-o, *a porpoise.*
K'sōk-tal-k'set'-chi, *nails of fingers and toes.*
Ku-da' (ho-lūs ku-da') (meaning not known).
Kuk'h, *elder brother (by a man).*
Kul, kel, gul (meaning unknown).
Ku-la-lat'-hu, *brass.*
Kulkh, *salmon roe.*
Kul-la'-ka-bid, *the shells of crustaceans.*
Kul-la'-li-gwut, *to the left.*
Kul-lub', *bad, wicked, vicious.*
Kul-sid, *to cook with hot stones.*
Kults-e'-hu, *get up* (imp.).
Kup-lush, *a slung-shot, a loaded stick.*

Kwād, *a mosquito.*
Kwād-datsh, *to take back (a present).*
Kwa-de′-a-kwāts, *cottonwood, populus.*
Kwād'h, *a message.*
Kwāds-a-lat′ hu, *a brass kettle.*
Kwa′-gwitch, *a buck elk; also the constellation Ursa Major.*
Kwai′-hu, *a landing-net for fish.*
Kwai-i-bōt-li, *come ashore* (imp.).
Kwai′-ikhl, *to send one on an errand.*
Kwai′-tōltsh, *back-baskets or sacks.*
Kwāk-wa-stai-miūkh, *a fabulous race of pigmies.*
Kwāl, *crooked.*
Kwāl, *tame.*
Kwa′-litl'h, *pitch, gum.*
Kwa′-li-ūs, kwal′-yūs, *an adze.*
Kwalts, *boil* (imp.).
Kwās′-do lit′ za, *a goat's-wool blanket.*
Kwāsh-it, *to count.*
Kwas′-ul-shid, *the paunch.*
Kwātld, *to throw down, throw away.*
Kwa′-tun, skwa′-tud, *a mouse.*
Kwau-se-uts, *the lupin.*
Kwe′-ad, *to shout, call to any one.*
Kwe′-a-kwe′, *beads.*
Kwe′-chid, *to split open, to burst.*
Kwēd, *how many?*
Kwēd, kwēdt, *the beard.*
Kwēd-i-gwus, *to wrestle.*
Kwe-kwa-de′-a-kwāts, *the aspen.*
Kwe′-kwāts, *the tule rush.*
Kwe′-kwi-ie, *the skate (fish).*
Kwe′-kwua, *few.*
Kwe′-kwul-li, *grass, herbs.*
Kwe-lo′-litsh, *a basket.*
Kwelp, *roots of trees.*
Kwe tukht′-li, *come ashore.*
Kwid-do-bai′-o-ched, kwud-dub-ba′-lōb, *the handle of anything.*
Kwid-dat-shuds, *shake hands* (imp.).
Kwi-ekw, hwi-ukh′-kwi-ekw′, *a sailor's "palm", a thimble.*
Kwil-la′-di, *the ear.*
Kwish-kwishks, *an awl.*
Kwi-yukh′, kwi-yō'k, *the belly.*
Kwo-ōt-did, *killed.*
Kwo-tait-sit, *the sturgeon.*
Kwōt′-le-chid, *to quench, throw water on.*
Kwu-da-be′-duts, *the dogwood, cornus.*
Kwud-dub-ba′-lōb, kwid-do-bai′-o-chid, *the handle of anything.*
Kwud-zab, *lichens, mosses, &c.*
Kwul, *cooked, done.*
Kwul-la′-chi, *the star fish.*
Kwul-ōt′-sid, *saliva.*
Kwul-lus′-ti-o, *the oulakan, thaleichthys Oregona.*
Kwul′-luts, *evergreen huckleberry.*
Kwus-is′-tas, *in this way, thus.*
Kwus-satld′, *the mane of a horse.*

L.

Labt, la-bid′-tle′, he-lāb, *see! see ye* (imp.)
Lab ho-had, *a vest, or waistcoat.*
La-hais′-lā. Qu. *to come or go without purpose.*
La-hal, sla-hal, *the game of hand, game of disks.*
La-hōd, *to stab.*
Lak, *back, behind* (for compounds see Part II.)
La-ka′-lōt-sid, *the knee-pan.*
Lakh, *light.*
La le′, lul-le, *another, other.*
La-le′-kwus, *another, different.*
La-le′-it-ub, la-le′-il-ukhw, *to alter or change.*
La-lēl, la lil (*see* lel), *far.*
La le′-o-sil, *to alter in appearance.*
La-lud′-hu, *wait* (imp.).
Lap-peld′, *to drive animals.*
Le-hēd′-chu, as-hēd′-chu, *what is the matter with you?*
Le-he′-lel-lūs, *the morning star.*
Lēkh′-hu, uk-ho, *short (in dimension).*
Le′-kud-ja, *to fish with a rake.*
Lel, lil, la-lel, la-lil, *far.*
Le-le′-yi-was, *the constellation Orion.*
Lel-shudst, *the bowsman of a canoe.*
Lel′-tsūt, lil′-tsūt, *move farther, be off* (imp.).
Let-us-bukhw′, *the autumn.*

Lil, lel, la-lil, la-lēl, *far.*
Lil-tsūt, lēl-tsūt, *be off* (imp.).
Lil-kwi, *a wooden dish or plate.*
Litl, a particle denoting direction.
Litl-dzi′-hu, *before, go before.*
Litl-lak, litl-e′-lak, *back, go behind.*
Lit'lēl-gwitl, *a little way off.*
Litl-o-dug′-witsh, *round the middle.*
Lo′-gwus, *a cape or cloak.*
Lo′-lūtl, *old* (of persons).
Lōt-lil, *to grow large.*
Lud-hu chad-hu, *where now?*
Lug-wub, *a youth, young man.*
Lukh, *the ribs.*
Lukh′-shid, *a torch or candle.*
Luk-wai, *a dish of stone or crockery.*
Luk-kwāt-lad, *to drive animals.*
Luk-wud, *take food* (imp.).
Lul-le′, la-le′, *different, other, another.*
Lul-wa′-sed, hul-lo-a′-sed, *a bed, bed-place in a lodge.*

M.

Ma′-chin, ba′-chid, *the testicles.*
Mai-ets, *a buck elk.*
Ma-kwom, ba-kwob, *a prairie, meadow.*
Ma′-ko, ba′-ko, *snow.*
Mān, bād, *father* (used by both sexes).
Ma-pōt, *again.*
Māt, *glue made of fish-skins.*
M'dāb, *to give birth, bring forth.*
Me′-ta-la, sme′-ta-li, *a game of dice.*
Mi-man, de-bād, *small, a child.*
Mish, bish, suffix meaning "people", added to local name.
Mit-chi-lo′ la, *the ant.*
Miūkh, suffix denoting locality.
Muk'hw, *fat* (of a person).
Muk-kwāt-hu, *large round, stout.*
Muk-kwe′ gwa-do, *a penumbra.*
Muk-kwōt′-sa, to carry on the shoulder.
Muk-s'n, *the nose.*
Mut-sets′ da-letl, *a variety of smilax.*
Mukw, bōkw, *all.*

N.

Na′-gwa-bet, *an echo.*
Na′-hatl, *a sea-otter.*
Nat-la′-hin, *sunset.*
N'cha′-hōkh, *once, one time.*
N'du-hu-dāb, *to warm the posteriors.*
Net′ chu, *the dentalium, "wampum".*
N'gwut-chid, *to chase.*
No-kwēd, *an iron arrow-head.*
No-kwi-mākhl, Do kwi-butl, *the Skagit name for the principal supernatural being.*
N'sla′-lekw, *to take a wife.*

O.

O-ād za-kad, *to turn anything round or over.*
O-aid′-hu, o-ēd hu, *to find.*
O-akh-ho, *to dig clams, to clam.*
O-at-a-bud, o-a′-ta-bud, *to die* (used of persons only).
O-atld, o-utld, *to eat.*
O-bais′-hub, o-bais-ho-bil, *to menstruate the first time.*
O-bal-bal, *to mix, to mistake one for another.*
O-be′-a-kwait′-sūt, *to saw* (*as in a lumber-mill*).
O-be-dāb, *to give birth.*
O-bēt-lil, *to soften as grease, melt.*
O-bet-la-lekw′, *to grind* (*as in a mill*).
Ōbs-chug-wush, *to take a wife.*
O-bud-chub, *to lie.*
O-but shūs, *to put down, lay down.*
O-cha′-a-chatl, *to play, amuse one's self.*
O-chāb, u-chāb, *to die.*
O-chād, *to hide.*
O-chad-dub, *to tremble.*
O-cha′-hwud-sid, *to whip.*
O-cha′-pab, *sour, it is sour.*
O cho′-ba, as-chub-ba, *to curry.*
O chōkw, *to cut.*
O-chug hub, *the gonorrhœa.*
O-chuk′-wub, *to sink in, be mired.*
O-chūt-plu (meaning unknown).
O-da′-at-sid, *to give a name.*
O-dab, *to order, command.*
Ōd-hu-kwākw, *to abort by violence.*
Ōd-hul-ku-datsh, *to eat excrement.*
Ōd-hut′-zo sub, *to pluck out the hair.*
Ōd-hwe′-chūs, *to scratch the face.*
O-dōd-kub, *it is bad weather.*

O-dug-wa′-bats, *the middle of length, half-way.*
O-dug-witsh, o-da′-gwitsh, *the middle of width.*
O-dug-wus, *to put into (as into a bowl).*
O-dūk-cha′-la-ak, *to follow or pursue.*
Ōd-za′-ha-gwil, *to learn.*
Ōd-zākhw′, *to blow down.*
Ōd-zākhw, *to melt.*
Ōd-za′-kwut, *to quiver, rock, "teeter".*
Ōd-zāt-lab, *to lose the way, blunder in speech, make a mistake.*
Od-zed-zi, *to conceive.*
O-dzel′-hūt, *to seek, look for.*
Ōd-ze′ uk-ud, o-tse′-a-kud, *to neigh.*
Ōd-zo′-bēd, ēd zo′-but, *to kick.*
O dzo′-hwut, *to vomit.*
Ōd-zuk′-kud, *to whet (as a knife on a stone).*
O-e′-a-kwud-dōp, *to clean up, sweep.*
O-e′-bash, *to walk.*
O e′-bel, *to copulate.*
O-ēd′-hu, o-aid′-hu, *to find.*
O-e′-hil, o-e′-hul, *to smell something.*
O-ēd-i-gwut, as-ēd′-i-gwut, *what is it? what is said?*
O e′-ku, *it is clearing up (of the weather).*
O-ēl′-gwut, *to say.*
O ēl-i-kwut, *to copulate.*
O-e′-tūt, *to sleep.*
O-ghāt, *to unstring, untie.*
O-guk, o-guk-kub, *to open (as a door), to clear up.*
O-gu′-sid, *to tell, relate.*
O-gwāl′, *to upset.*
O gwāl′, *to explain, teach, show how.*
O-gwa′-lab, *to gape or yawn.*
O gwe′-gwi, *to assemble.*
O-gwe′-lid, *to uncover.*
O gwo′-hub, *to bark (as a dog).*
O-gwud′-del, *to sit, sit up.*
O-gwul-lalt′, *to strike, wound, kill.*
O hāb, *to surprise, attack unawares.*
O-hāb, o-ha′-hab, *to weep, to cry as an animal.*
O-ha-dākh′, *to warm.*
O-had-dud, *to push.*
O-hadz′-ut-lud, *to prize as with a lever.*
O-hai-ub, *to laugh.*
O-ha′-kut-tub, *to wind.*
O hal, o-ha′-lad, *to embroider, write, &c.*
O-ha′-sub, o-hwa′-sub, *to sneeze.*
O-hātl, *to love, like, wish, want.*
O-hēd, wo-hēd, *why, what is the matter?*
O-he′-ha-hēt-sil, *to pretend to be angry.*
O-he′-hud-dub, *the spring.*
O-hēt-sil, *to be angry, to be ashamed.*
O-hēt-sil-ūs, *to sulk, to blush.*
O-hi-etl, *to ravish.*
O-hōb, o-hwōb, *to go.*
O-ho′-but sut, *to fall, drop down, let drop, lose.*
O-hōd, o-kwāsh, *to burn.*
O-hōt-hōt, *to speak, talk.*
O-ho′-kōt, o-ho′-kwut, *to prick as with a pin.*
O-ho′-yub, o-hwo′-yub, *to barter.*
O-ho′-yukh, *to finish.*
O-ho′-yūt, *to do.*
O-hud a ukhw′, *to become warm.*
O-hud-dēkhw, *to come inside.*
O-hutls, *to bite.*
O-hut-lush, *to be jealous.*
O′-hwa, o-hwākhw, *go* (imp.).
O-hwa′-datsh, *to ebb (as the tide).*
O-hwa′-sub, o-ha′-sub, *to sneeze.*
O-hwe′-a-kwits-hut, *to blaze (as the fire).*
O-hwe′-chus, *to cut or scratch the face.*
O-hwe′-hwi, s'hwe′-wi, *to get.*
O-hwe′-hwud, *to whistle, sing as birds.*
O hwēt-lil (of meteors; qu. *to fall or shoot).*
O-hwēt-s'ha-chi, *to cut or scratch the hands.*
O-hwēt-sko-tul, o-hwēt-sko-dub, *to cut or scratch.*
O hwil-lal, *to lose.*
O-hwōb, o-hōb, *to go*
O-hwo′-yub, o-ho-yub, *to barter, sell, buy, trade.*
O-hwub-bud, *to throw down, throw away.*
O-hwutl, *to break.*
O-hwut-la′-had, *to break the arm.*
O-hwutl-hwutl, *checkered.*
O-hwutl-shud, *to break the leg.*

O-hwuts, *to clean.*
O-hwut-sid, *to take off (as a hat).*
O-hwuts-ku-tub, *to pull to pieces.*
O hwut-tub, *to tear.*
O-jāts, *to overflow.*
O-ju il, *to be glad, pleased, proud.*
O-ka′-dab, o-ka′-dub, *to steal.*
O kad-dub, o-kud-dub, wo-kad-dub-ukh, *to court, make love to, lie with a woman.*
O-ka′-gwāt, o-ka′-gwut-tub, ōk-he-gwud, *to ridicule, sneer at.*
O ka′-had, *to open the mouth.*
O-ka′-kab, o-tla′-tlab, *to taste of salt.*
O-ka′-ka-lad, *to hoax or humbug.*
O-kalb, *to rain (it rains).*
O-kāp-o, *to gather nuts.*
O-kātl, o-kukhl, *to awaken.*
O-ka′-wa-lekw, *to chew.*
O-ke′-a-kait, *to hold.*
O-ke′-la-gwil, *to get on or into (as a horse or canoe).*
O-ke′-ta-lat-hu, *to go round (as round a house).*
O-kēt, sket, (of the new moon, qu.).
O-ke′-uk-ut-shid, *to hobble a horse.*
Ōk-he′-gwud, o-ka′-gwāt, *to sneer at, deride.*
Ōkh-hōt, o′-hōt, ōkht-shid, *go* (imp.).
Ōkh-tu-shid, *carry* (imp.).
Okh-kus, *the chiton.*
O-ki′-up, ke-yup-tub, *to tickle.*
O-kla′-kwul-lukw, *to lick.*
O-klatch, *to extinguish, put out (as a candle).*
O-kle′-chid, o-klēts, *to cut.*
O-klet′-tud, *to poke (as the fire), to prick.*
O-klug-wutl, ōt-hlug-wutl, *to leave a person or thing intentionally.*
O-k uk-wōd, o- lukw, *to chop, or chip off.*
O ko′-kwa, *to drink.*
Oks, ak, uk, *some.*
Ōk-sa -gwil, *to slide (as on ice).*
O-kub′-o, *to suck, to suckle.*
O-kud-dub, o-kad-dub, *to court, make love to.*
O-kukhl, o-kātl, *to awaken.*
O′-kul-la, he-uk′-ul-la, *to thank.*
O-kul-lāb, *to sprain.*
O-kul-ki-lal′-i-tul, *to dream.*
O kwād datsh, *to take back a gift.*
O kwa′-gwab, *sweet, good to eat.*
O-kwai′-i, *to fade or wilt (as flowers).*
O-kwālb, o-kwulb, *to roast on a stick.*
O-kwālts, *to boil.*
O-kwāsh, o-hōd, *to burn.*
O-kwa′-tatsh, *to ascend (a mountain).*
O-kwātl, o-kwutl, *to throw away, empty, pour, spill.*
O kwat′-sid-chud, *to send on a message.*
O-kwe′-ba-gwil, *to get down.*
O-kwe-chid, *to skin an animal.*
O-kwel′, o-kwil, *to pick, as berries.*
O-kwetl, o-kwĕtlkh, (meaning not ascertained).
O kwi-dat-chi, o-kwid-dat-shud, *to take the hand, shake hands.*
O-kwud-de′-hud, *to thank one.*
O-kwud-dud, *to take, to catch, to gather.*
O kwulb, o-kwālb, *to roast on a stick.*
O-kwul-kwul, *to sweat.*
O-kwutl, *to throw away, empty, pour, spill.*
O-kwutl, *to miss a mark.*
O-kwut′-sub, *to slide, as on ice.*
O-kwus-chid. Qu. *I want.*
O-la′-bit, *to see, to show.*
O-la′-hād-hu, *to recollect.*
O-la′-hel, o-la′-hil-lukh, *to dawn.*
O-la-hal′, o-la hal-lub, *to gamble.*
O-lal, *the cat-tail rush.*
O-le′-a-wil, *to be calm, or smooth (of the water).*
O-lēl-shid, *to row.*
O-lukh-hwōd, *to strike with a weapon, stab.*
O-lūtl, *to go in a canoe.*
O-mi-ka′-lekw, *to swallow.*
O-ōkh, *to go.*
O-o′-pil, *the lap.*
O-o′-sil, *to dive.*
O ōt-hus, *a canoe* (Makah pattern).
O-pai′-ak, *a carpenter, worker in wood.*
O-pa′-lil, *to revive, come to life again.*
O-patl-tid, *to feel.*
O pād-stad, *to sew.*

O-pe′-lap, *to rise, as the tide.*
O-pi klo′-sub, *to comb.*
O-po′-a-lekw, *to blow (as the wind).*
O-po′-ōd, *to blow (with the breath).*
O-po′-sud, hu-bo′-sid, *to throw (as a stick, stone, riata).*
O-pu, *to break wind.*
O-pud-dud, *to bury.*
O-pukw, *to drift with the stream.*
O-pukh-hwub, *to steam.*
O pul-hu′-tsut, *to boil.*
O-sa′-had-shid, *to scrape (as with a knife).*
O sa′-hwa, *to urinate (if a man).*
O-sāk′-hu, o-sāk′-hwu, *to fly.*
O-se′-di kud, *to whisper.*
O-sha′-bad, *to dry.*
O-sha′-bits, a form of supplication, "*please*".
O-shēd-zul, *to go out.*
O-she′-gwi-tub, *to lose (at play).*
O-she′-wa, *to urinate (if a woman).*
O-shōb, *to be tardy, late.*
O-shukhw′, *to swell, as a bruise.*
O-shuk-ud, *to lift up.*
O-shut-lukh, *to leave dry (as by ebbing of the tide).*
O-so′-bōd, o-e′-hul, *to smell.*
O-sukh-hutl-kwēd, *to shave.*
O-sulp-tsut, *to whirl (as water).*
O-tag′-ta-gwil, *to get on to anything (as a log).*
O-ta′-gwil, hu-ta′-gwil, *to get down, descend.*
O-ta′-hwōt, *to haul.*
O-tākh′, *to fall, drop down.*
O-tākh′-ha-gwil, *to creep, crawl.*
O-ta′-sud, *to return, to pay back, give a return present.*
O-tat-sub, *to taste bad.*
Ōt-du′-so-wēl, *to imitate.*
O-te′-a-kus, *surf.*
O-te′-chib, wu-te′-chib, *to swim.*
O-te′-te-tub, *to bathe.*
O-te′-lib, *to sing (speaking of people).*
Ōt-hlug-wutl, o-klug-wutl, *to leave a person or thing intentionally.*
Ōt-hu′-de-kwid, *to order, command.*
Ōt-hu-pud′-dud, *to become muddy.*
O-tlal′-kwub, *to be pungent, spicy.*
O-tla′-hwud-dub, *to drum, to pound with sticks.*
O-tlalsh′, o-tluls′, *to put away, to put on (as a hat).*
O-tla′-tlab, o-ka′-kab, *to taste of salt.*
O-tla′-wil, *to run.*
Ōt-lo′-kwuts, *to push.*
O-tlōt-l'hōb, *to net wild fowl.*
Ōtl-tāb, *to drown.*
O-tlukw, o-kluk′-wōd, *to chop or chip off.*
O-tlut′-chil, o-klut′-chil, *to arrive.*
O-to′-kōb, o-to-wut, *to spit.*
O-tōt-sil, o-tōt-sōd, *to shoot with gun or bow, to hit a mark.*
Ōt-sākhw′, *to fade (as colors).*
Ōt-salt-hu, *to hammer, to pound.*
O-tsal-tub, o-tsul-tub, *to gamble, bet.*
O-tse′-a-kud, ōd-ze′-uk-ud, *to neigh.*
Ōt-se′-po-lil, *to wink.*
O-tse′-uk'h, *to squeeze (as berries in the hand).*
Ōts-gul′-le, *to be hot or warm (speaking of persons).*
O-tsi-le′-kwid, *to pinch.*
O-tsla′ lĕkw, *to win at play.*
O-tsukhw′, *to go out, become extinguished (as a light or fire), to put out, extinguish.*
O tsul-tub, o-tsal′-tub, *to gamble.*
Ōt-sus′-sud, *to drive nails.*
Ōt-sut-hub, *to trickle (as water from the rocks).*
Ōt tlōts, *a knot, a tangle.*
Ot-tlōts ōt, *to tie, to knot.*
O-tub-sid, *to braid.*
O tu′-du-gwālts, *to load a gun.*
O-tud′-zel, *to lie down.*
O-tuk-kub, *to net wild fowl.*
O-tus′-sid, o-tut-so-shed, *to strike.*
O-tus′-sib, *to be cold.*
O-tu′-sha-shukw, *to embroider with beads.*
O-tut′-so-shed, o-tus-sid, *to strike.*
O-tut-chid, *to roll (as a ball).*
Ot-zukhw′, dzukh-hwālts, *to melt (as snow).*
O-utld′, o-abld′, *to eat.*
O-yai′-ūs, *to make, work, to be busy.*
O-yet′-sum, wi-yĕt′-sum, *to tell, narrate.*
O-yo′-bil, *to die (confined to animals).*

P.

Pad-a-hēd, pa-tāb, put-hēd, *when, ever.*
Pad-sted, pots'-ded, *a needle.*
Pad'-to-lus, *autumn.*
Pākw, pa'-kwuts, *a pipe, a large pipe.*
Pāt-latl, *for nothing, without purpose, gratuitously, worthless.*
Pāt-sub-uts, *a shirt of dressed skins.*
Pe-chub', *the wild cat.*
Pekht, *coals of fire.*
Pe'-lukw, *a spring of water.*
Pe lōl-kwād, *ligneous fungi growing on trees.*
Pep'-a-chi, *a bat.*
Pet'-lo ki, *the spring.*
Pi-da'-likw, *to plant or sow.*
Pi-ekt, *plumbago.*
Pi-kats, puk-ats, *rotten wood for smoking skins.*
Pi o-pips'-pish, *a litter of kittens.*
Pip-kōt-zūtl, *a salamander.*
Pish-pish (English), *a cat.*
Po-ai', *a flounder.*
Poi'-chu (idiom.), *here, you; come here.*
Pōk, po'-kwuts, *red flowering currant and bush.*
Pōl-ke, *Spanish moss.*
Pōp-sa ba'-hat, *floats of a net or seine.*
Po'-tud, *a sail.*
Pots-ded, pād-sted, *a needle.*
Puds, *to cook underground.*
Pup'p-ke-yets, *the dogwood, cornus.*
Put-hēd, pad-a-hēd, *when, ever.*

S.

Sa-āl-shid, *the toes.*
Sad'-dub, *summer.*
Sad'-zup, *tall, long.*
Sa'-ha-pul, sup-hub, *the cockle.*
Saikh, *the prairie.*
Sākh'-ho, *clams, mussels, &c.*
Sāk-hu, sāk'-wu, *to fly.*
Sa'-ko, *my mother* (spoken by both sexes).
Sakh-hum, *a dance.*
Sakh-hum-alt-hu, *a place of dancing.*
Sa'-lap, *the thigh.*
Sa'-le, *vulnerable.*
Sa'-le, as-sa'-le, *two.*
Sa-le'-uks, *a double-barrelled gun.*
Sa-lit'-za, *blankets.*
Sap-pūs, *aunt.*
Sa'-puts, s't-sa'-pats, *the willow.*
Sātld, sutld, sētld, *food.*
Sāt-le-gwus, *the waist.*
Sat-se-kub, *merry.*
Sat-sum, sat-sup, *a species of salmon.*
Sats-kōbl, *the belly of a salmon.*
Sāt-zūs, *the face.*
Saus, sa'-sūs, *a wooden bowl.*
Sb'da', *roe of small fish.*
S'bo-kwālts, *fine or small shot.*
S'bōlb, *the prairie-thistle.*
S'blan'-yu, *a bone.*
S'cha'-de, *a wooden fish-hook.*
S'chād zub, *a woman's fringed petticoat.*
S'chāst, *the limbs of a tree.*
S'cha'-lōb, *the liver.*
S'chāt-klub, *a grizzly bear.*
S'che'-a-kwil, *a marsh, swamp.*
S'che-be'-duts, *the yellow fir, abies Douglassi.*
S'cheb'-it, s'chub ēd, *bark of trees generally, inner bark of fir.*
S'che-dād-hu, *salmon* (generic for the finer kinds).
S'chest-hu, chest-hu, *husband.*
S'chet-wūt, *a black bear.*
S'chil-lōs', *shoulders and fore part of a fish.*
S'chit-sād, *the tail portion of a fish.*
S'chit-s'sād, *the tail of a fish.*
S'chīts, *the blue mussel.*
S'chīts-she-do', *a small bulbous root, bulbs.*
S'cho-bālb, *the dandelion.*
S'chōth, *the halibut.*
S'chōt-la, *the leaves of the maple.*
S'chub-bēd, s'chēb'-it, *the bark of trees* (generic).
S'chu-lalts, *to lend, borrow.*
S'chulkh, *a first-born child.*
S'chūm-sha'-yu-chid, *the jaw-bone.*
S'da', s'dās, da, dās, *a name.*
Se-ai'-i-pid, *fresh-water mullet.*

Se-cha' chas, *a young girl.*
Se-gwes'-tulb, skwes'-tulb, *earth, soil, sand, dust, &c.*
Se'-gwuts, *a living tree.*
Se-kai'-sim, *a flower; also a proper name for girls.*
Se'-kwid, *to tear.*
Se-ke'-ya, *my grandmother.*
Se'-la-huds, *the edge of a knife.*
Se-la'-had, *side-fins of halibut, &c.*
Se-lēd-gwus, *the breast or chest.*
Se-lēlts, sil-els, *the forehead.*
Sēlks, skub-o-al'-li, *the nipples.*
Se'-luks, e'-luks, *the end or point of anything.*
Sēs-kwud, *the snowberry.*
Sētld, sātld, sutld, *food.*
Set-sat-shid, *to trot.*
Sēts-ko, *right, correct, true.*
Se'-tud, *to snuffle.*
Se-wuts', *a bridge of logs.*
Se'-yup, *an apron.*
S'guk-kil, *daylight.*
Sgwis-tulb, se-gwes'-tulb, *q. v.; earth.*
Sha'-ba, *my father* (spoken by both sexes).
S'had-dub, had-dub, *summer, warm weather.*
S'had'-zub, s'had'-zum, *kamas-roots when cooked.*
Sha'-gak, *the wild carrot.*
S'ha-hātl'-chitl, *the common thistle.*
S'hai'-hai, *the gills of fish.*
S'hai-yūs, *the head.*
S'hāks, *the ribs of fish.*
S'hāl, *embroidery, needle-work, writing, anything figured.*
S'ha'-lat-chi, *the hand, the fingers.*
S'hal-tans, s'hal-ted-ĕtl, *a cradle.*
Shal-bēkhw', shal-be'-ukh, *out of doors, out, without.*
Shau-utsh, *the skull.*
Shauks, *a bone arrow-head.*
Sheb-ēdb, *to fish with a seine.*
S'he-das', *the wood-fern.*
Shēd-zūs, *the smelt.*
S'hēks, *the seed-stems of sage.*
Shēkh, *to rise, as from diving; to come up.*
Shel-la, *the penis.*
Shel-shel'-a-wāp, *a lizard.*
S'hēn-ha-nim, s'hi-na, *a conjuring performance.*
She-sha'-bud, *a small seine or net.*
Shitl-ba'-dab, *a step-father.*
Shi-a'-li, *to grow up (as grass).*
Shi-da'-dab, sho-na'-nam, "*medicine*" *or conjuring.*
Shi-its-ke'-dub, *to wash the hair.*
Shikhl-ta'-dāb, *a step-mother.*
Ski-ka'-bats, *on top of, on, upon.*
S'hi'-na, s'hen-ha-nim, *a species of conjuring.*
Shi-pōt-al'-li, *the mast of a canoe or boat.*
Shi-shuk'h, *above, over.*
Shis-chuk-sit'-chi, *a finger-ring.*
Shis'-ko-bai, *like a dog (in the form of one).*
Shitl-ha'-had, *to amuse one's self.*
Shits-ted', *a file.*
Shits-o'-kwa, *a younger brother or sister* (by one of either sex).
Shit'-lo-kwātl, *the afternoon.*
Shitl-hāt-chub, *to make up one's mind.*
Sh-kai-yut-sid, *the upper lip.*
Sh-kul'-chi-chil, *narrow or acicular leaves of trees.*
Sh-kwok-wus, *a bluff or steep bank.*
Shla'-hel, sla'-hel, *day.*
S'ho'-da-le, *a fire-place.*
S'ho'-di, *the toad-fish; also the Pleiades.*
Shōd'-za, *the maggot of the blow-fly.*
S'ho'-ho-lōp, *a species of smilax.*
Sho-nām', sho-dāb', *a* "*medicine*"*-man, a conjurer.*
Sho-na'-nam, shi-da'-dab, "*medicine*", *conjuring.*
S'ho-pats, *sedge-grass.*
Shōp, *the siphon of a shell fish.*
Shōwtl, *the aplodontia leporina.*
Shub-ēd, *a seine or net.*
S'hu-chāb'-ku, t'chāb-kūkh, *cloudy.*
S'hudsh, s't-sudsh, *nettles.*
Shudst, *the bow of a canoe.*
S'hūd sha'-bid, hat-sha'-to-bid, *a foot-print.*
Shugw'tl, *a road, doorway.*
Shuk'h, *the sky, above, over.*

Shuk′-hōs, *up hill.*
Shukh-hum, *wind.*
Shuk′-shid, *the instep.*
Shukh-shu-bats, *the trillium.*
Shuk-ud, *lift up* (imp.).
Shuk-us-se′, *my uncle* (*by marriage*).
Shukh′-shukh-bud, she′-sha-bad, *a seine or net.*
S'hul-shūt-sid, *to understand.*
S'hul-ās′, *a plank or board.*
S'hu-lal′-bus, *a looking-glass.*
S'hu-le′-uk-wus, *to paint the face.*
Shu-lud, *to pierce.*
Shu′-put (English), *a shirt.*
S'hu′-pu, *the bladder.*
Shup-o, *a bladder float for fishing.*
S'hūs-kwāl-ōl′ kwād, *the upper eye-lid.*
Shu-tu-ba′-di, *the cheeks.*
Shūt-sits-a′-lub, *the feathering of an arrow.*
Shu-tukh′-hwitsh, tukh-hwitsh, *a bow-string.*
S'hu-tēt-sūt-shid, *to knock.*
Shūtl'h, *to become dry on the falling of the tide.*
S'hu-yām, *a primeval race of supernatural beings.*
Shwais′, *hat or cap.*
S'hwe′-wi, *to get.*
Shwoi-ukw′, *the land-snail, helix; also a particular demon.*
Shwukhw, *a slide of rocks from a mountain.*
Shwul-luk, *a fool.*
Si-āb′, si-ām′, *a chief.*
Si-āb′-o-ku, *to scold.*
Si-ālt, *basket work kettle.*
Sikh hwi-ai-yūs. Qu. *a tool.*
Sikh-hwo′-yum, *for sale.*
Si-la-had, *common people.*
Si-la′-lo-bid, *the shoulder.*
Sil-ai-yu-sid, *the pudenda.*
Si-sil-tin, *to dig out* (*as a canoe*).
Si-u′-tid-sōltsh, *to drum* (*as at dances, &c.*).
Ska, *elder brother or sister.*
Ska′-da, *a thief.*
Skād'h, skai′-ki-kai, *the kamas-rat; geomys.*
Skad-zo, skud-zo, *the hair.*
Skād-zu, *the pine-squirrel; sciurus.*
Skai-yu, *a corpse, ghost.*
Skai′-wa, skai-wa′-duts, *the arbutus uva ursi berry and vine.*
Skaikh, kaikhw, *inland, the interior, up a river.*
Skai′-kad-zu, *a fishing line.*
Skai′-ki-kai, skād'h, *a thief.*
Ska′-ka-lak′-ho, *the full moon.*
Ska′-ka-gwutl, *people of the better class.*
Ska-kēd, *always.*
Skāk′-hu-āb, *short* (*in dimension*).
Skākhw, ska′-ko, *ice, icicles.*
Ska′-lĕk-sud, *the shoulder-blade.*
Skal-ōl-kwād, *the upper eye-lid.*
Skāp-sub, *the throat.*
Skāp-ats, *rose-bushes.*
Skātl, *the land-otter.*
Ska′ um, *the small or prairie wolf, coyote.*
Ske′ gwuts, *a deer.*
Ske′-ha, *a variety of the dog, sheared for its fleece.*
Skēls, *a snow peak.*
Ske-lal-i-tūd, *magic, a power or gift, fortune.*
Skēt, o-kēt, *the new moon.*
Skēts-k'se′-chi, *a finger-ring.*
Ski la jūt, *a niece after death of her mother.*
Sklākh-ho-dōp, *plants or herbs* (generic).
Sklākh-hel, slakh-hel, *night.*
Skla′-ka-dish, *dirty.*
Skla′-ne, sla′-de, *a woman, the female of any animal.*
Skle-bōt, skul-le′-bōt, *an aged person of either sex.*
Sklel-litsh, *tattooing.*
Skle-pai′-yūt sid, *the under lip and chin.*
Sklug-wa′-di, slet-lo-a′-di, *earrings.*
Sklul hōltsh, *the cranberry.*
Sklu-ēlk, *the licorice-fern.*
Sko, an expression denoting or bespeaking *good will, friend;* it seems also to denote *connection.*
Sko-al-ko, *a point in the forks of a river.*
Sko′-bai, ko′-bai, ko-mai, *a dog.*
Sko-bĕtsh, *the dorsal of fish.*
Skōd, *a water-bucket.*

Skōd-za-lĕkw, *sodomy.*
Sko′-hwuts, *a species of salmon.*
Sko′-i, *mother* (spoken of by both sexes).
Sko′-kwa, *a drink or draught of anything.*
Sko′-kwi-gwut, kōkh-he-gwud, *to turn the face away.*
Sko-tam′, *the small-pox; also the demon of small-pox and pestilence.*
Skōm, *fresh-water sucker.*
Sko′-puts, *the hemlock-spruce.*
Sko′-sub, *sea-foam.*
Skōs, skō′-ōs, *always.*
Skub-o, *the breast of a woman, milk.*
Skub-o-al′-li, sēlks, *the nipples.*
Skub′-bi-yu, *the skunk.*
Skub-ut-ud-ul-li, *an axe-handle.*
Skud-dikhw′, skud-dē.′, *a muskrat.*
Skuds, *lover, sweetheart, mistress.*
Skud-za-lābt-hu, an opprobrious term, Fr. *bougre.*
Skuk′-e-kŏm, stuk-ti-kŏb, *forest, wooded country.*
Skuk-ke′-itl, *a cradle.*
Skuk-uk′, *elder brother* (spoken to by a woman).
Skulb, *it rains.*
Skul-lutsh, *cuttle-fish.*
Skwa′-kwe-lush, *water fowl* (generic).
Skwāl′-lup, *ashes.*
Skwa′-se-buts, *a scalp.*
Skwa′-sub, *the skin of an animal with the hair on.*
Skwa′-tatsh, *a mountain.*
Skwatch, *the dog fish.*
Skwa′-tun, kwa′-tud, *mouse.*
Skwaul, skwa′-wun, *a species of salmon.*
Skwe′-gwut, *a mat of the tule rush.*
Skwe′-a-kwōd, *a water-bucket.*
Skwēkhw, *the viviparous perch.*
Skwe′-kwltsh, *the sea-urchin, echinus.*
Skwe′-kwul-li, *grass.*
Skwe′-litsht, *gunpowder.*
Skwēt′-lub, *a fish-spear.*
Skwe′-o-kwe′-o-ko-bai, *a litter of pups.*
Skwēts, *a widow or widower.*
Skwes-talb, se-gwes-tulb, *earth, soil, sand.*
Skwētsks, *a point of land.*
Skwo-lat′-lad, *berries or fruit* (generic).
Skwud-de′, *hair of pubis.*
Skwukhlt, *the tail of a fish.*
S'kwul, nūs-kwul′-lum, *hot or warm (of a room).*
Skwul-buts, *wild celery.*
Skwush-ub, skwush-um, *clouds, fog.*
Skwus-p'tl, *brook or speckled trout.*
Skwut, *the quahog clam, Venus* (sp.?).
Sla′-gwuts, *inside bark of thuja.*
Sla′-gwid, *the under mat or sheet of a bed.*
Sla-hal′, la-hal, *the games of hand and the disks.*
Slākh′-hel, sklākh′-hel, *night.*
Sla-kats, slat-lukh, *capberry and bush.*
Slākw, as-lukw, as-lukw-dōp, *wet.*
Sla′-ne, skla′-de, *a woman, the female of any animal.*
Slat-la′-he, *evening.*
Sle-dal′-shid, st-kwāl-shid, *the head-band for carrying loads.*
Slet-lo-a′-di, sklug-wa′-di, *ear-pendants.*
Sl't-s'l-dāb, *to breathe.*
Slo-kwalm, *the morn; a principal mythological being so called.*
Slo-tlalk-shid, slut-lalk-shid, *the big toe.*
Sluk-a-but-shid, *the heel.*
Sma′-del, *a hill.*
Sma-lōt-sid, *relative of a deceased wife.*
Sma′-nash, *tobacco.*
Smo-kwul, *a girl who does not menstruate.*
Sme′-la-li, me′-ta-la, *a game played with beavers' teeth for dice.*
Smub-be′, *the game of rings and arrows.*
Smuk-ka, *the belly, the body of a shell-fish.*
Smut-ti-sup, *the tail of an animal.*
Snēd-ka′-tus, *to wink.*
Snōkw, *iron, a knife.*
So-di gwa′-bats, *the middle section of a fish.*
So-hōt-hōt, *speech, a language.*
Sōhw-tud, *the fat of animals.*
So-kwāt′-chi, *a bracelet.*
So′-kwub, *the outside bark of the thuja.*
So′-lūs, *a calf, young of the elk.*
So-ōb-de, *a hunter.*

Sōp'-sōp, *to pant.*
So-lākh, so-lukh, *the smaller sizes of dentalium shells.*
So-wikhl, s't-so' witl, *pudenda.*
Spāk-hūs, *a round head, not compressed.*
Spe'-o-kōts, *root of sagittaria, potatoes.*
Spish, *fish-scales.*
Spimpt, *a calico shirt.*
Spo'-kwāb, *a hill.*
Spōps, spūp-sil, *the whelk.*
Spuk'h, *boils.*
Spul-kwus, *a bowl made of horn.*
Spu-sāltch, *the bladder.*
Sputs, *excrement.*
Stab, *what.*
Sta-bēwks, stab-dōp, *property, goods, things.*
Stāb-o-ta', stāb-ta', *what is that?*
Sta'-chi-gwut, *the body.*
Sta'-gwud, stug-wud, sta'-gwa-duts, *the salmon-berry and vine.*
Sta'-gw'sh, *a bargain, purchase.*
Stāk, tāk, *inland, the interior.*
Sta'-latl, *nephew or niece, cousin of either sex.*
S't-ch't-hwa'-lup, *forest, wooded country.*
Ste'-a-k'tl, *the swamp huckleberry.*
Ste'-a-kwush, *smoke, fog.*
Ste-di-gwut, *a twig-rope, a withe.*
Ste-kai'-yu, *the large wolf.*
Ste-ka'-lĕkw, *a fish-weir.*
Ste-kōt-sid, *the lid or cover of anything.*
Ste'-lib, te'-lib, *a song.*
Ste'-lim, *the magic of success with women.*
Stel-kwa'-mus, *a mark used at dances.*
Stel-kwub, *a fish gig.*
Ste-so-halk'-sat-chi, *the little finger.*
Ste'-uk-wil, *smoke or fog.*
Ste'-wātl, *a canoe (northern pattern).*
S't-ha'-hutch, *the sole (fish).*
Sti a-ke'-yu, *a horse.*
Sti-chi', sti'-ta-chi, *an island, a small island.*
Sti-kukhw, sti-ka'-ho, *a beaver.*
Stikh-hwēb, stikh-hwe'-bats, *bush-cran berry and shrub, viburnum.*
Sti-kōp, stuk-ōp, *wood or sticks.*
Stit-ke'-yu, *a foal.*
St'k-ta'-bats (meaning not known).
S't-klīt-la-al'-kum, stlīt-lal-kum, *beetles, bugs, &c.*
S't-kol-shid, *the hoofs of a quadruped.*
St-kwa'-bats, t'kwa'-bats, *high tide.*
St-kwan', *the kamas-root when raw.*
St-kwāl'-shid, sle-dat-shid, *the head-band for carrying loads.*
Stle-kēl-kub, *small "tree" birds* (generic).
St'lup, *deep.*
Sto'-be-lo, *the north or down-stream wind.*
Stōbsh, sto'-būsh, *a man (vir.).*
Stōb-shal-li, *the stems of bulbous plants, &c.*
Sto'-duk, *a slave.*
Stōl, *herring.*
Stōl-chākhw, *the sea breeze.*
Sto-li-gwut, to-li-gwut, *blood.*
Sto'-lukw, *a river.*
Stōl-takt, *the land breeze.*
Slōt-ho'-dup, *the yerba buena vine.*
Sto' to-mish, *a man-child.*
S'ts-a'-la-gŏb, *dark, night.*
S't-sa' sūs, tsa'-tsūts, *a bow.*
S't-sa'-le, s't-saltch, *the heart.*
S't-sa'-pats, sa'-puts, *the willow.*
S't so'witl, so wikhl, *the pudenda.*
Stub-shid-de', tōb-she-dud, *braided.*
Stub-tābl, *a grizzly bear.*
Stud-gwa'-lūs, *the eyes* (plur.).
Stug-wākw', *the south or up stream wind.*
Stuk-wub, *a stick, a yard-measure, wood.*
Stukh-o-gwitl, *a portage.*
Stuk-te-kob, *forest country.*
Stuk-hum, *trees* (generic).
S'tu-ku-la'-chi, *the palm of the hand.*
Stul-a-bed', *the tail of a beaver or muskrat.*
Stul-ēls, *maize, Indian corn.*
Stul-ji-ūkh, *medicine, physic.*
Stul-ledj, *the back.*
Stūts-ults, *gravel.*
Sud-di-be'-ba-da, *daughter.*
Su-gu-gwālt-hu, *a broom.*
Su-gwudst-hu, *the roof of a house.*
Sukh, a prefix denoting the use or purpose of anything, or the instrument with which it is done.

Sukh-ha'-kia, *the cross-handle of the kamas-stick.*
Sukh'-a-gwud-de, *a seat, a chair.*
Sukh-hāl, *pen or pencil, writing materials.*
Sukh-he-a'-lat-chi, *the fingers collectively.*
Sukh'hutl-kwēd, *a razor.*
Sukh'-hwa, *urine.*
Sukh-ko'-kwa, *a cup.*
Sukh-lētsh, *a saw.*
Sukh-pāts, *thread.*
Sukh-sha'-de-bād, *stirrups.*
Sukh-sud-dub, *the yellow wasp.*
Suk'-hw, *smooth, flat, level.*
Suk-hw'-dōp, *level country.*
Sukh-w't-s'halt'-hu, *a hammer.*
Suk-kōl-chid, *a spur.*
Suk-wut-tut, *spunk of rotten wood.*
Suld, sult, *yarn.*
Sul-kwa'-gwa-pūtsh, *back of the head.*
Sul-la-gwup, *the stump of a tree.*
Sul-le', *the soul.*
Sup, *stiff.*
Sup-hub, sa'-ha-pul, *the cockle.*
Sus-el-tud, *a stone adze.*
Sūs-hwa'-ad, *a bag, the scrotum.*
Sus-hwa'-bed, *the adipose fin of the salmon tribe.*
Sutld, sātld, *food.*
Suts-ha'-ha, *mother-in-law* (called by both sexes, or, the mother being dead, an aunt by marriage).
Swāg-wil, *hard or strong (not brittle).*
Swai'-a-li, *a urine basket.*
Swâ-ka (meaning not ascertained).
Swa-tekhw-tin, *the earth or world, the ground, a place.*
Swau-wa, *the cougar.*
Swe'-a-kwun, *the marmot.*
Swe', swe'-hats, swēs-bud-uts, *the "Oregon grape" and bush, berberis.*
Swēt-le, *the mountain-goat, aploceras.*
Swēt-le-il-kēd, *a blanket of goats' wool.*
Sw'hukt, *old, worn out (of things).*
Swōp, *a bracelet of brass wire.*
Swo'-yub, *price, a bargain.*
Swuk-ke'-uk, *a frog.*
Swus, *grease, gravy.*
Swus-ke'-lūs, *a swing.*
Swus-huk-kōs, *the compress for the child's head in the cradle.*

T.

Ta'-bets, ta'-bid, *hair, fur.*
Ta-bētld', *a rope.*
Ta-bōt-sa, *the yellow-dock.*
Ta'-gwut, ta'-kwut, ta'-ta-gwut, *noon.*
Ta'-has, *slowly.*
Ta'-hats, tākh'-hats, *low (not loud).*
Ta'-ka, tā-kads, *sallal-berry and bush, gaultheria.*
Ta-kōb, *the name of Mount Rainier.*
Tāk, stāk, *the interior, inland.*
Ta-kudt, tu-tākt, *towards the shore*
Ta'-lakw, *the shoulder.*
Talts, *the flesh of fish.*
Tas-sub, tus-sub, *winter, cold weather.*
Tātl, *a pointed spear-head.*
Tat-le'-de-gwust, *the rock-cod.*
Tat-lēwks', *the "redfish".*
Ta-tsult'-sukh, *a rattle.*
Ta-tuk'-tus, *make for the shore, keep in* (imp.).
Tault'-si, *a doe.*
Tau' il, tau-itl, to'-witl, *a mare, a bitch, the female of any animal.*
Taz'-bil, *to pay.*
T'chāb-kūkh, s'hu-chāb-ku, *cloudy.*
T'ch-wa'-wat, *a load-basket.*
Te (meaning unknown).
Te'-de-gwud-dōltsh, *a twig-basket.*
Te'-de-hap, *the full moon.*
Te-gwa' (meaning uncertain).
Te'-hats, *a shrub used for tea, tea.*
Te'-hetsh. Qu. *to ask for.*
Te'-lakw, *a species of strawberry.*
'Te-lakh-hi, a-ti-lākh-hi, *presently, during the day.*
Tel-a'-wil, tla'-wil, *to run.*
Tel'-he, tel-hētsh, tel-h'ye, *presently.*
Te-lib, ste'-lib, ste'-lim, *a song.*
Te'-sid, te'-sud, te'-sum, *the sting of an insect, an arrow, a bullet.*

Tes-lākh′-hi, *to-day.*
Te-tai-up, *a species of cottus.*
Te-tēts, *the veins.*
Te-ti-la′-had-dub, *to stretch one's self.*
Tetsh, tidsh, *the sinews of an animal.*
T'hu-ba′-bid, *to turn one's back.*
T'hud-duk-shid, *to bend (as a bow).*
T'hup-a-gwa′-sud, ĭkh-hup′-a-gwa, *to fold anything.*
T'hut-se′-uk-ud, *a ramrod.*
Ti, ti-el (meaning unknown).
Tidsh, tetsh, *the sinews of an animal.*
Tik-e-wâb, *on horseback.*
Til, qu. *that.*
Ti-tēsh, *thin (in dimension).*
Ti-yūtl-ma, *the spirit who presides over good fortune.*
T'k-hud-de, *the hemlock-spruce.*
T'ko-bōltsh, *a wooden spoon.*
T'kōt′-sid-dub, tuk-kōd′, *to shut (a door, &c.).*
T'kwa′-bats, s't-kwa′-bats, *high tide.*
T'kwa′-bitsh, *sparks.*
T'kwāb-shid, *leather shoes or boots.*
T'kwe′-kwus-sub, *to wipe.*
T'kwul-le′-gwut, *a warrior.*
Tla-balts′, *to guess, to wonder.*
Tle-ukw-ta-gwul, *to elope.*
Tlip, klip, *under, beneath.*
Tl'kaukh′, *to lap (as dogs do water).*
Tlul-ēlts, *cooking with hot stones.*
To (meaning unknown).
Tōb-she-dad′, *an incantation to procure fair weather.*
To-bet-sid (meaning unknown).
Tōb-she-dud, stub-shi-de′, *twisted or braided, knotted hair.*
To-būtl, *us.*
To-būts, *the sorrel.*
To-datl-dat, *yesterday.*
To-de-a′-bats (meaning unknown).
To′-di, *there.*
To′-li-gwut, sto′-li-gwut, *blood.*
To′-pel, *the spider.*
To′-pi, *the spunk of rotten wood.*
To′-pūd, *to pound in a mortar.*

To-tlakh′, *last night.*
To-wātl-had′, *down stream.*
To′-witl, tau′-itl, *a mare, bitch, female animal.*
Tsa, *the wane of the moon.*
Tsābt, tsab-tats, *red elderberry and bush; sambucus.*
Tsa′-gwitsh, *the tiger-lily.*
Tsa-gwut, tsākw-tsakw, *to wash clothes.*
Tsa′-ha, *father-in-law* (by both sexes).
Tsa′-ha-bed, ts'hub-bēd′, *the yew.*
Tsa′-hwe, *red fir or spruce.*
Tsaik, *an incantation for success at play, &c.*
Tsa′-kab, tsa′-ka′-bats, *red elderberry and bush, sambucus.*
Tsa′-kad, *to spear, pierce, stab.*
Tsākw-tsākw, tsa′-gwut, *to wash clothes.*
Tsāl, *toad stools, fungi.*
Tsa′-lal, tsa′-lūtl, *a lake.*
Tsal-bid, *a shadow.*
Tsa′-pa, *grandfather or great-uncle.*
Tsāp'h, *twigs or roots for basket-work.*
Tsa-pen′-ni-a, *the spider-crab.*
Tsa′-tsūts, st-sa′-sūs, *a bow.*
Ts'bēkhw, tsub-bēkhw, *the throat of a salmon.*
Tse′-akw, *to pound in a mortar.*
Tse-a-kwuts, *a pronged spear for birds.*
Tse-ba′-led, *the small sand equisetum.*
Tsēds′-ku, tsits′-ku, *real, actual, right.*
Tse′-hwat, *the bearberry.*
Tse′-uk-ad, *to shout.*
Ts-hub-bēd, tsa′-ha-bēd, *the yew.*
Tsi-at′-ko, *a race of spirits who haunt fishing-places.*
Tsil-ka′-de, *the pectoral fins of a fish.*
Tsits-k'k-sub, *to make faces by raising the nose.*
Tsits-latsks′, *a five-shooter pistol.*
Tsme′-a-ko-dōp, *to scratch with the nails, claw.*
T'smul-kēn, *the mink.*
Tso′-bed, *the larger bones of a fish.*
Tsōb-tsōb, *the barnacle.*
Tso′-bud, *the eye-brows.*
Tsub-a-ta′-de, *the bail of a kettle.*

Tsub-bēd, kleb-bud, *a spoon.*
Tsud (meaning unknown).
Tsudsh, *the nettle.*
Tsukhw, et-sukhw, *extinguished (as a candle).*
Tsuk-hwul, *trees* (generic).
Tsuk-kāds, tsuk-ho, *true, it is true.*
Tsukh-wud, *the blue elderberry, sambucus canadensis.*
Tsuk'hw, tsuk'-wi-dub, *flat.*
Tsukw, *the anus.*
Tsuk-w'sh, *the elk or red deer, cervus canadensis.*
Tsul-litch, *the back.*
Tsum-tsum-mus, *the columbine.*
Tsus-tud, *a nail (for boards).*
Tsut-tolsh, *to rumble in the belly with wind.*
Tsutl-dutl, *to faint, swoon.*
Tswād, tswa'-dats, *the wild cherry and tree.*
Tu (meaning unknown).
Tu-chul-pud, *to twist, bore as with a gimlet.*
Tūd (meaning unknown).
Tud'-de', *roots of the brake fern.*
Tu-du-gwālts, tukh-dug-wush, *to load a gun.*
Tud ze-kukhw, *lie down* (imp.).
Tukh-hōd, *haul* (imp.).
Tukh-hukh-ba'-bats, *to step over (as over a log).*
Tukh'-sha'-bo, *low tide.*
Tukh'-hwitsh, shu-tukh-hwitsh, *a bow string.*
Tuk'-ke-te-kuts, *the vine maple, acer circinnatum.*
Tuk-kōd, t'kōt-sid-dub, *to shut (as a door, &c.).*
Tuk-kub, *to net wild fowl.*
Tuk-we'-lat, *a scoop (for bailing a canoe, &c.).*
Tu-kwēt'-lūs, *red-faced.*
Tūl, *from.*
Tu-lak[1], *back, behind.*
Tūl-ka'-pad, *to slap.*
Tul'-la, *a fawn.*
Tu-push-k'shid, *straightened (as a bow).*
Tus, *cold.*
Tūs-a'-go, tu-sak, *old (of things), of old.*
Tūs-be'-budsh, *one who tells fibs, little lies.*
Tūs-budsh, *a liar.*
Tu-sha'-gweb, *to string beads.*
Tūs-ka'-da, *a thief.*
Tūs-ko'-kwid, *to count by fathoms.*
Tūs-kud-dub, *a strumpet.*
Tu-ste'-a-kul'-la-kwid, *a horseman.*
Tūs-te'-o-bil, tu-tewk-o-bil, *muddy, to muddy.*
Tu-takt, ta-kudt, *towards the shore (if on the water), to the interior (if on land).*
Tu-tel-hi, tel-h'ye, *presently.*
Tut-hluk-gwus, *half full.*
Tut-hwētsht, *strung (as a bow).*
Tūt-kōt-sid-dub, Qu. *to shut.*
Tutl, tut'hl, tut'-lo, *it is true, it is the truth, certainly.*
Tūt-la'-hel, *an eclipse.*
Tūtl-kap, *a quarter full.*
Tuts-a'-gwo-litsh, *to wash dishes.*
Tut-sa'-gwus-sub, *to wash the face.*
Tūts-tāb, stāb-dōp, *property, goods, things.*
Tūt-u-su-we'-chib, *to lie down and warm one's back.*
Twālsh'-tub, *to pick feathers*
Twe'-kōltsh, *to clean.*
Twul, *to.*
Twūl-kōt-sids, *to kiss.*
Twul'-te, *hither, to this place.*
Twul-to'-di, *thither, that way.*
Tzīl, tzin-īl, *he, she.*
Tzub-kēt, *the brain.*

U.

U-chāb, o-chāb, *to die.*
Ug-wus-se'-a-kat, *the aurora boralis.*
Uk, uks, uk-kuk, kuk-ka', *some. See "Ak", "Oks".*
Uk-ho, lēkh-hu, *short (in dimension).*
Uk-so'-bus, *small baskets.*
Ul, al, *at, to.*
Ul-be-yūkh, *to leave a thing by mistake.*
Us-de'-ūkh, *in.*
Us-ge-kwākhl', *panting.*
Us-guk, *open, clear.*
Us-hlōt'-lil, *to grow large.*
Us-kulkh, *awake.*
Us-tlākhw, as-tlakhw, *to grow large.*

Ut-la, at-la, *to come.*
Ut-lat-li, *come* (imp.).
Utl-ko′-shids, *hand to, bring* (imp.).
Ut-likhl′-kwu, *to fish with a hook.*
Utl-ts'tād′, *to load (a gun).*
Ut-satsk′, *to spear or pierce*
Ut′-sa, at′-sa, *I.*
Ut-sēt′-sis, *to be asleep (as the foot, &c.).*
Uts-tukh′-hwōb, *to strike with a stick.*
Ut-sut′-sa, *fringe.*

W.

Wa-ket-a-hub, exact meaning uncertain; it relates to the new moon.
Wēkh-pūsh, *a rattlesnake.*
Wēl, *rotten.*
We′-us-so, *a crowd of children.*
Wi-at-la-lekw, *to fish with a dip-net.*
Wi-yet′-sum, o-yet′-sum, *to tell, relate.*
Wo-ai′-ib, *a dressed skin.*
Wo-ha′-hab, *to weep, to cry as an animal.*
Wo-kāp′, wuk-kub′, *a box, chest, trunk.*
Wok′-sum, *lightning.*
Wo-kud-dub-ukh, o-kad-dub, *to court, make love to, lie with a woman.*
Wu′-che-ha-let′-kwu, *to fry.*
Wuk-kub′, wo-kāp′, *a box, chest, trunk.*
Wul-lōt-lil, *a youth, young man.*
Wūt-cho′-kōt-sid, *to cut.*
Wut-ta′-gwush-id, *to barter.*
Wut-le-chal′-e-kwu, *to cut with scissors.*
Wu-sākh′-hum, *to dance.*
Wu-te′-chib, o-te′-chib, *to swim.*
Wutl-ha-le′-hu-bit, *to taste.*

Y.

Yai′-em, *a tale or story.*
Yai′-li-hub, *to slander.*
Yai′-do-uts, *the honeysuckle*
Yakh′-hwud, *a gun-flint.*
Yal′-shid, yel′-shid, *a pair of moccasins, shoes, or stockings.*
Yatl′-shids, *hand to, bring* (imp.).
Ye′-do, *a swing.*
Ye-lāb, ye-lām, *uncle or aunt after death of the parent.*
Ye-la′-bit-shid, yel-ām′-tsen, *pantaloons of skin or cloth. See* "Yal-shid".
Ye-latsks, *a six-shooter pistol.*
Yes-sa′-wi, *the alder.*
Yil-me′-hu, *the salmon dance.*
Yōkw, *the salmon when exhausted by spawning.*
Yūkh, yukh′-ba, *and.*
Yukh-hwud, *a stone arrow-head, a gun-flint.*

Z.

Zug-wa, I-ng-wa, *frights, monsters.*

DICTIONARY OF THE NISKWALLI.

II.

ENGLISH—NISKWALLI.

By George Gibbs, M. D.

A.

Above, shuk'h, shi-shuk; *on the top of*, shi-ka'-bats. Derivatives, *q. v.*, shuk-si-āb' (literally the "*Above Chief*"), *the adopted name of God;* shukh, *the sky, heaven;* shukh-hum, *wind;* shuk-ud (imp.), *lift up;* shuk-hōs, *ascending, up hill;* o-shukhw, *to swell (as a bruise or boil);* shukh-shu-bats, *a name of the trillium;* shuk-shid, *the instep.*

Abuse, deride, ridicule, call names to, o-ka'-gwāt, o-ka'-gwut-tub, ōk-he'-gwud.

Across (as a stream), di-el, di-el-gwitl.

Adze (of iron), kwa'-li ūs, kwāl'-yūs; *(of stone)*, sus'-el-tud.

Afraid, as-huts', as-he'-kwub.

Afternoon, kla-pōk', shit-lo-kwātl.

Again, ma-pōt'.

Aged (of persons), lo'-lūtl, skle'-bōt, skul-le'-bōt; *an old man or woman*, skul-le'-bōt stōbsh *or* skla'-ne.

Alike, like, as-īs'-ta. See "*So*".

Alive, ha-le', ha-likh'.

All, every, q. v., bo-kwi, bōkw, bēb-kwu; *all of them*, bōkw dētl.

Almost (literally *not far*), hwe' la-lil'; *almost dead*, hwe'[1] la-lil[2] gul[3] at-a-bud[4] (literally *not*[1] *far*[2] *to*[3] *dead*[4]); *almost out (of a fire or light)*, hwe' la-lil gwul et-sukhw'.

Along, along with, together, klal-bas.

Always, skōs, ska-kēd; *always so*, ska-ked as-is'-ta. *I*[1] *always*[2] *knew*[3] [*to*[4]] *you*[5], skōsh'[1]-chid[2] a-said' chu[3] twul[4] dug'-we[5]. *You always go*, ska'-kēd ok-la.

Amuse one's self. See "*Play*".

Animals. See "*Mammals*", "*Birds*", "*Fish*", &c.

And, also, yūkh, yūkh'-ba, is'-shi. *I*[1] *and*[2] *you*[3], at'-sa[1] yūkh[2]-ti' dug-we[3]. *And I also*, yūkh[1]-ba at-sa[2] klal[3] as-is'-ta[4] (*i. e., and*[1] *I*[2] *too*[3] *so*[4]).

Angry, to be, o-hēt-sil. [*Are*] *you*[1] *angry*[2] *with*[3] *me*[4]? o-hēt-sil[2]-chu-hu[1] twul[3] at-sa[4]. *I*[1] *am angry*[2] *with*[3] *you*[4], o-hēt'-sil[2]-chid[1] hwul[3] dug'-we[4] (from o-hēd, *why, what is the matter*, and si-lūs, *the forehead*). Derivatives, ōd-hēt-sil-ūs, *to sulk, to blush, q. v.*

Another, *other*, la-le′, lul-le′, da-le′-te. *To go*[1] *to*[2] *another*[3] *place*[4], ōkh-hōt[1] hwul-kul[2] la-le′[3] swa-tekhw-t′n[4]. *Another* [*such*[2]] *language*[3], lul-le[1]-kwus[2] so-hōt-hōt. See "*Different*", "*Far*".

Anus (*the*), tsukw.

Arm (*strictly the lower arm*), cha′-lesh.

Arrive, *to*. See "*Come*".

Arrow, *shaft of an arrow*, *a bullet*, te′-sud, te′-sun (from te′-sid, *the sting of an insect*). *A bone arrow-head*, shauks; *iron arrow-head*, no-kwēd′ (from snokw, *iron*); *stone arrow-head*, yukh-hwud; *the feathering*, shūt-sits-a-lub.

As. See "*So*".

Ascend, *to*, o-kwa′-tatsh. *I ascend*, o-kwa′ tatsh-chid. From skwa′-tatsh, *a mountain*.

Ashamed, *to be*, o-hēt-sil. *I am ashamed of myself* (in merriment), o-he-ha-hēt-shid (see diminutives). See "*Shame*". It is distinguished from o-hēt-sĕl, *to be angry*, *q. v.*, only by intonation.

Ashes, skwāl-lup.

Ask for, *to*, te′-hētsh.

Asleep, *sleepy*, as-e′-tūtsh. See "*Sleep*". *Asleep* (*as one's foot*), ūt-sĕt′-sis.

Assemble, *to* (*to bring together a crowd*), o-gwe′-gwi; (*to do so for the purpose of a feast*), ko-o-dōk′.

Astern. See "*Back*".

At, al, ul. *Where? at what place?* al-chād? *There*, al-to′-di. *Where is it?* al-chād kwi-sās? *At the house*, al-shi-a′-lal. *At night*, ul-ki sit-slākh′-hel. *Have you any salmon?* a-o′-kwi s'che-dad-hu al dug-we? *On the third day*, al-sle′-hwātl-dāt. *Under the house*, klip al a′-lal.

Atmospheric phenomena:—*Wind*, shukh-hum. *Clouds*, skwush-um. *Rain*, skāl, o-kālb *Snow*, ba′-ko, ma′-ko. *Hail*, klem-hwe′-la. *A rainbow*, ko-bat-shid. *Meteors*, *falling stars*, klo′-hi-ētl, o-hwēt-lil. *An eclipse*, tūt-la′-hel. *The aurora borealis*, ug wus-se′-a-kat. See the above respectively.

Awake, as-kulkh. *To awaken*, o-kātl, o-kukhl. *Wake or get up*, *it is daylight*, kults-e′-hu, o-lākh-hil-luk.

Awl, kwish-kwishks.

Axe, ko-bat-it; plur., kum-ko-bat′-it. *Axe-handle*, skub-ut-ud-ul-li.

B.

Baby-house, hwiu-hwil-mekhw′. See "*Childish*". *A doll*, bēb-da.

Back (*the*), se′-li-chid, tsul-litsh; *back-sides*, hwut-sutch.

Back, *backwards*, *behind*, lak, tu-lak, litl-lak. *Haul back*, tukh-hōd tu-lak. *Go behind* (imp. adv.), lak. *Back*, *come back*, bel-kwu (imp. adv.), *to give back*, *return*, bul-kut shed.

Bad, *wicked*, kul-lub′. *That* [*is a*] *bad horse*, kul-lub ti-ēl sti-a-ke′-yu. *To be bad weather*, o-dōd-kub. *It is bad weather to-day*, o-dōd-kub a-ti-slākh′-hel. *To have a bad taste*, o-tal-sub.

Bag, swa′-hwād. (See *Scrotum*).

Bait (*for fishing*), bāl′-bul-le.

Bald, as-lo′-kwutsh.

Bandage (*compress for the head*), swus′-huk-kōs.

Banded (*with broad stripes*), as-hulkh-hulk.

Bank or bluff, a, hu-k'kōs.

Bargain. See "*Barter*".

Bark of trees (generic), s'chub-bēd, s'che'-bit; *outside bark of thuja*, so'-kwub; *inside bark of thuja*, sla-gwuts, s'chub-bēd, which also means, and more particularly, the inner bark of the fir; it is by them likened to tsub-bēkhw, *the throat of the salmon*, esteemed the choicest part, from their similar color.

Bark, to (*as a dog*), o-gwo'-hub.

Barter, buy, sell, trade, exchange, to, o-hwo'-yub, o-ho'-yub, at'-si-gwus, ai'-gwus, wut-ta'-gwush-id. *I trade*, o-hwo'-yub-chid; *he trades*, o-ho'-yubt-hu. *I come to buy, I will or wish to buy*, la-ho'-yub-chid. *Where did you buy* [*it*]*?* chad[1] kwi[2] tats[3] sta'-gw'sh[4]*?* (*i. e., where*[1] *that*[2] *your*[3] *bargain*[4])*? How much you ask for that?* (*how much that you trade?*) as-hēd' kwi tats sta'-gw'sh. *That is not dear*, hwe la heks lwo'-yūb. *A trade*, swo'-yub, sta'-gwush. *For sale*, sikh-hwo'-gum. There is no distinction between buying and selling, the idea being an exchange.

Basket, kwe-lo'-litsh; *load-basket*, tch' wa'-wāt; *cedar-bark basket or sack*, kwai-tōltsh; *twig-basket*, te'-de-gwud-dōltsh; *basket-kettle*, si-ālt; *urine-basket*, swai'-a-li (fr. o-sa'-hwa, *to urinate*); *large baskets for storing*, hul-lai'-yūt-sid; *small baskets for odds and ends*, uk-so'-bus. *The figures on a basket*, kl-pāt'. *Twigs or roots for basket-work*, tsāp'h.

Bathe, to, o-te'-te-tub. See "*Wash*".

Bay, harbor, e-hwul-kāb'.

Be, to. The place of the verb *to be* is supplied by the adjectives a-ōk and at-suts meaning *present*, which are conjugated to a certain extent as verbs, or it is understood from the connection, *e. g., Is Ste'-hai here?* a-o'-kwi Ste-hai. *He is in the house*, at-suts al, shi a'-lal. *Is there anything?* a-o'-kwi sa-hwās'? *Is he here?* at-set-so? *He is here*, at'-suts *or* at-sud-sha'. *Formerly*[1] *my*[2] *hair*[3] *was*[4] [*long*], to-hat, suds[4] ti[2] skud'-zo[3] ash-to-ha'-go[1]. In this phrase, to-hat-suds is the adjective preceded by the sign of the past tense, "to".

Beach, e-bāb'-zi-chu.

Beads, kwe'-a-kwe' (an adopted word), klo-a'-hil-luks klit-le'-a-hul-luks. *The larger kinds*, chuk-chuk-wēls. *To string beads*, tu-sha'-gwĕb, du-shākhw'.

Bear. See "*Mammals*".

Beard, kwēd, kwēdt. *A razor*, sukh-hutl-kwēd. *To shave*, o-sukh-hutl-kwēd. From sukh, a particle signifying use or purpose, o-hutl or o-hwutl, *to separate*, and kwēd.

Beat. See "*Strike*".

Beaver. See "*Mammals*".

Because (by paraphrase only). *I do so because I choose*, o-ho'-yu[1]-chid[2] kits-its[3] gwad[4] hutch[5] (*I*[2] *do*[1] *what*[3] *my*[4] *heart*[5] *or will*).

Become, to (in the sense of *to be changed or transformed*), hu'-ye-lo. *He became a deer*, hu'-ye-lo ske'gwuts. [*You have*] *almost*[1] [*to*[2]] *become*[3] *an Indian*[4], hwe' la-lil[1] gwul[2] ho-yil[3] Ats-il-tel-mu[4].

Bed, couch, the bed-place in a lodge, lul-wa'-sed, hul-lo-a'-sed. *Pillow*, hwatlt. *The under mat or a sheet*, sla'-gwid (fr. sla'-gwuts, *the inner bark of the cedar-thuja*).

Before, dze'-hu, dzi'-hu, litl-dze'-hu.

Behind, lak, tu-lak, litl-lak.

Belly, klatch, smuk′-ha, kwi-yukh; *corpulent*, *pregnant*, as-kwe-yukh, as-kwe-ukw.

Belonging to. See "*Of*".

Below, *under*, *beneath*, *sunken*, klep, klip, tlep, tlip, s'tlup, kle-pa′-bats; *a cache*, klap; *a hill*, klup.

Belt, *buckle*, klat-sup-pud.

Bend, *to* (*as a bow*), t'hud-duk-shid.

Beneath. See "*Below*".

Berries, *fruit* (generic), skwo-lat-lad.

Berry-bearing shrubs, *berries*, &c. *Fruit*, skwo-lat′-lad (generic). *Cranberry-plant*, *occycoccus*, kl-hōl-suts; *the berry*, kl-hōls, sklul-hōlts. *Bush-cranberry* or *red huckleberry* (qu. *viburnum*), stikh-hwe′-bats; *the berry*, stikh-hwēb′, stikh hwim′. *Evergreen huckleberry*, kl-hwut-suts; *berry*, kwul-luts. *Swamp huckleberry*, ste-a-k'tl. *Snowberry*, ses-kwud. *Gooseberry-bush*, tsa-ka′-bats; *berry*, tsa-kāb′. *Red flowering currant* (*ribes sanguineum*), po-kwuts; *berry*, pōk. *Dewberry*, gwud-be′-hwuts; *fruit*, gwud-bekhw. *Raspberry*, chil-ko′-bats; *fruit*, chil-ko′-ba. *Salmon-berry* (*Rubus nutkanus*), sta′-gwa-duts, stug-wud. *Capberry* (*Rubus strigosus*), sla-kāts, slat-lukh. *Strawberries* (two species), hat-sud-shid, lē-lakw. *Rose-bushes*, skap′-ats. *Crab-tree*, kākh hwuts; *fruit*, kakhw. *Hawthorn*, che-ba′-dats; *fruit*, che-bād. *Wild cherry*, tswa′-dats; *the fruit*, tswād. *Service-berry* (*amelanchia canadensis*), ko-las-tan. *Elder* (scarlet berry), *sambucus pubens*, tsab-tats; *fruit*, tsabt. *Elder* (blue berries), *s. canadensis*, tsukh-wud. *Bearberry* (*lonicera involucrata*), tse-hwāt. *Oregon grape*, *holly-leaved barberry* (*Berberis aquifolium*), swe′-hats, swēs-bud-uts; *the berry*, swe′; *a smaller species*, swi′ shub-uts; *berry*, swi′-shub. *Sallal* (Ts'inuk), *gaultheria shallou*, ta′-kāds; *the berry*, ta′-ka. *Arbutus uva ursi*, skai′-wa-duts; *the berry*, skai′-wa.

Bet, *to* (also *either to win or lose*, *to gamble*), o-tsal′-tub, o-tsul′-tub (from the same root as o-sulp-tsul, *to whirl*, from the rotary motion of the gambling disks), o-tsla′-lĕkw (from the name of the game of "*hand*", la-hāl′), sla-hāl. *I bet*, ōt-sul-chid. *I*[1] *have won*[2] *a bet*[3] *of you*[4], o-tsul-tub[3] wo-tlet[2]-shid[1] gwul-la′-po[4].

Beyond, de′-a-le′-chup, de-bēds.

Birds (*water-fowl*, generic), skwâ-kwe-lush; ("*tree birds*"), stle-kēl′-kub; *eggs*, o-ōs′; *feathers*, stōkw; *wings*, tse′-tsal, tsits-āl; *the mallard*, hāt-hut; *pigeon*, hum-ō′; *screech-owl*, s'klāt-lĕkw, slat-lākw; *crow*, ka′-ka; *raven*, skwaukh; *golden eagle*, s'hu′-bi-chāl; *blue jay*, skai-kai; *wren*, s'che′-chul; *red-headed woodpecker*, kut-kātsh; *sandpiper*, wītl-wilkh; *tattler*, ke-o′-ya.

Bite, *to*, o-hutls; *bitten*, hutld. *Did he bite* [*you*]? o-hutl-sid? *to suck*, *to raise a blister by suction*, qu. hut-la′-lekw.

Black, hi-tōt-sa.

Blankets, sa-lit-za; *white blanket*, hōk-ko-lit′-za (ho-kōk'h, *white*); hul-to-bo-lit′-za (qu. from hwul-tum, *a white man*); *red blanket*, hi-kwēt-so-lit′-za (he-kwētl, *red*); *blue blanket*, hai-tūt-sa-lit′-za (hi-tōt′-sa, *black or dark blue*); *green blanket*, huk-kwās-so-lit′-za (ho-kwāts, *green*); *native blankets of dogs' hair*, ko-matl-kād (ko-mai, *a dog*); *of mountain-goats' wool*, swēt-le-il-kēd (swēt-le, *a goat*).

Blaze, *to* (*as a fire*), o-hwe′-a-kwits-hut.

Blind, ast-kla′-kōs, as-ta′-kōs.

Blister (*to raise a blister by suction*), hut-la′-lekw. See "*Medicine*".

Blood, to′-li-gwut, sto′-li-gwud.

Blow, to (*with the breath*), o-po′-ōd; (*as the wind*), o-po′-a-lĕkw′; *to break wind*, o-pu′; *to drift*, o-pukw; *to blow down* (*as a tree*), ōd zākhw. See "*Lean*".

Blue (*pale*), ho-kwaikhw; (*dark*), hi-tōt-sa.

Blush, to, ōt-hēt-sil-us. See "*Angry*".

Body (*human*), sta-chi-gwut, daut-si; *a dead body*, skai-yu. *Parts of the body:—Head*, s'hai-yūs; *forehead*, se-lēlts, si-lēls; *crown*, hu-ko-kēd; *back of the head*, sul-kwa′-gwa-pūtsh; *skull*, shau′-utsh; *brain*, tzub-kēt; *hair*, skād-zo; *face*, sāt-zus; *eyebrows*, tso′-bud; *eye*, ka′-lus, ka lōb; *eyebrows*, hutsh-kla-lūs; *upper lid*, s'hūs-kwal-ōl-kwād, skal-ōl-kwud; *under lid*, hutl-pa-lol′-kwud; *eyelashes*, klip-pud; *nose*, muk-s'n; *nostrils*, as-lo′-lo; *ears*, kwil-la′-di; *cheeks*, shu-tu-ba′-di, hwe′-lad-i; *mouth*, kad-hu; *lips*, ats-le-pāl-dutl; *upper lip*, sh'kai′-yūt-sid; *under lip*, skle-pai′-yūt-sid; *tongue*, kla′-lap, klal-lup; *teeth*, dza′-dis; *chin* (same as under lip); *jaw-bone*, s'chum-sha′-yu-chid; *beard*, kwēdt, kwēd; *throat*, skāp′-sub; *neck*, kai-ukh′-kwa, as-jādsh′; *chest*, se-lēd′-gwus; *breast of woman*, skub-o′; *nipple*, skub-o′-al′-li, sēlks; *shoulder*, ta′-lakw, si-la′-lo-bid; *shoulder-blade*, ska′-lĕk-sud; *back*, se′-la-chid, tsul-litch, stul-lĕdj′; *posteriors*, hwut-sutch; *anus*, tsukw; *belly*, klatch, kwi-yō'k, kwi-yukh′, smuk′-ka; *bladder*, s'hu-pu; *entrails*, kad-zākh′; *navel*, blal′-gwa; *lap*, o-o′-pil; *pudenda*, so-wikhl′, st-so′-wikhl; *labia*, sil-ai′-yu-sid; *womb*, hūb-da′-ad; *placenta*, a′-shud-dikhl′; *penis*, shel′-la; *penis with retracted foreskin*, es pāk; *hair of pubis*, skwud-de; *testes*, ba′-ch'd, ma′-chin; *scrotum*, sūs-hwa′-ad; *heart*, st'saltch, st-sa′-le; *waist*, sāt′-le-gwus; *hips*, hōk-k'hāp′; *arm* (no general word); *elbow*, ko-bukh′-wut-shid, kōb-hwul-la′-bad; *lower arm* (*wrist*), cha′-lesh; *hand* (*fingers*), s'ha′-lat-chi; *right hand*, dza-a′-chi; *left hand*, ka′-let-chi; *palm*, hwut-so′-sat-chi, s'tu-ku-la′-chi; *thumb*, slu-klāl-tla′-chi, slūt-lālt-sat-chi; *little finger*, ste′-so-halk-sat-chi; *fingers* (*collectively*), sukh-he-a′-lat-chi; *knuckles*, hwe′-kwe-bukh-hwa-chi; *nails of either fingers or toes*, ko-hwa′-chi, ko-hwai-chi, k'sōk-tab-k'set-chi; *toe-nails*, kwâkh-shud; *leg*, (no general word); *thigh*, sa′-lap; *inside of thigh*, hwāt′ s'l-ha; *knee-pan*, hwai-yu-la-ka′-lōt-sid; *calf of leg*, au-teks; *ankle*, ko-bāb-shid, ko-bōkh-shid; *foot*, *right foot*, dza-shid; *left foot*, klal-shid; *feet*, dza-sh'd-shid; *instep*, shuk-shid; *sole*, st'kōl-shid; *heel*, sluk-a′-but-shid; *toes*, sa-al-shid; *big toe*, slūt-lālk-shid, slo-tlālk-shid; *reins*, te-tēts; *blood*, to′-li-gwut, sto′-li-gwud; *bones*, s'blau′-yu; *skin*, hud-zād-mit; *salira*, kwul-ot-sid; *excrement*, sputs; *urine*, sukh-hwa. See the above respectively.

Boil, to, o-kwālts, o-pul-hu-tsut (qu. from o-po-a-lĕkw, *to blow*). *Boil*[1] *some*[2] *potatoes*[3], kwalts[1] uks[2] 'pe-o-kōts[3].

Bone, s'blau′-yu; *fish-bones*, s'hākhs.

Border, edge of anything, e′-la-hād, litl-e′-la-hād. See "*Edge*".

Bore, to, chul-p't-t'd, tu-chul-pud (chelp′-lin, *a gimlet*). See "*Twist*".

Borrow, lend, s'chu-lālts. *I borrow*, chu-lālts-chid.

Born. See "*Bring forth*".

Bosom (*of woman*), *milk*, skub-o; *the nipple*, skub-o-al′-li; *to suck*, *suckle*, *q. v.*, o-kub′-o.

Both, bo-kwi sa′-le (*all two*).

Bow, tsa′-tsūts, s't-sa-sūs; *bow-string*, tukh′-hwitsh, shu-tukh′-hwitsh; *strung*, tūt-hwētsht; *straightened* (*as a bow that has been bent*), tu-push-k'shid; *to bend a bow*, t'hud-duk-shid.

Bow of a canoe, shudst; *the bowsman*, lēl-shudst.

Bowl (*wooden*), saus, sa-sus; (*of horn of ovis montana or "big-horn"*), spul-kwus.

Box, chest, trunk, wuk-kub′, wo-kap′; *lid of box*, te-kōt-sits, ste-kōt-sid; *ditty-box for trifles*, hud-de-gwēg′-sa-le.

Boy, cha′-chas, cha′-chesh (literally *small, a small one*).

Braid, to (*as the hair*), o-tub-sid; *braided*, stub-shid-de′, tōb-she-dud. *I braid*, o-tub-she-dud.

Bracelet (*of brass wire*), swōp; (*of beads*), so-kwa′-chi.

Branches of a tree, s'chast. See "*Tree*".

Brass, ku-la-lat′-hu; *brass-nailed, covered with nails* (*as a trunk or gun-stock*), as-chitsh (see "*Buttons*"); *brass kettle*, kwāds-a-lat-hu.

Bread, sa-po-lil (a borrowed word fr. Ts'inuk, tsa′-po-lil).

Break, to (*as a stick*), *also to separate, divide*, o-hwutl; *broken*, hwut-lētsht; *to break the leg*, o-hwutl-shud; *checkered*, o-hwutl-hwutl; *a part of anything*, il-hwutl; *loose*, hwut-hwulb; *to break wind*, o-pu; *broken* (*as a horse*), hai′-yil.

Breathe, to, sl't-s'l-dāb. See "*To bring forth*".

Bridge of logs, se-wuts′.

Bring, to, atl′-tu (a transitive form of the verb at-la, ut-la, *to come;* for similar instances see under "*Go*" and "*Carry*," "*See*" and "*Show*"). *I bring*, la-atl-tūt-shid. *Bring or hand me*, atl-tu′-shids, utl-ko′-shids, yatl-shids (see "*Give*"). *Go and bring*, klōb[1]-chu-hu[2] o-ōkhts[3]-chu[2] atld-hu[4] (literally *good*[1] *you*[2] *go*[3] *you*[2], *bring*[4]). *Bring fire-wood*, ōt-la chōp, kla′-chub (stuk-wub, *wood*). *Bring a light*, lākhs lukh-shud. *Bring a little fire* (*a brand*), klel-la-gwub. *Go*[1] *fetch*[2] [*my*] *things*[3], ōkht-shids[1] as-shāts[2] (atl-tu′-shids) stāb-dōp[3] (see under "*Give*"). As-chub-ba, *to bring wood and water* (? *to wait on*).

Bring forth, to, o-be-dab, m-dāb. DERIVATIVES, de-bād-da, de-bud-da, *an infant, a son;* sud-di-be-ba-da, *a daughter;* shed-di-bud-da, *my child;* mi-mad, bi-bad, *a little one;* ba′-ba-ad, *offspring;* bēb′-da, *a doll;* bēb′-o-kwēd, *to dandle;* as also mān, bād, *father;* de-bād, *your father*. See *to breathe*, sl't-o'l-dāb. *Still-born* (*i. e., dead*), as-a′-ta-bud, las-yo′-bil (the word used for animals). *To produce abortion* (by rolling over a log), ōd-hu-kwākw.

Brittle, as-pe′-a-kail, ke′-ya′.

Broad, as-pĕl′.

Broom, su-ku-kwālt′-hu, su-gu-gwalt-hu.

Brother. See "*Relationships*".

Bucket, skōd, skwe′-a-kwōd (from sukh, *use or purpose*, hwe′-wi, *to get*, ko, *water*).

Buffalo. See "*Mammals*".

Bullet, arrow, te′-sud.

Burn, to, o-hōd (hōt, hōd, *fire*). *I shall burn*, klo-ho′-chid (see "*Fire*"), o-kwash.

Bury, to, o-pud-dud. See under "*Cook*", puds.

Busy, to be (*to be at work*), o-yai-ūs. See "*Work*".

But. See "*Only*".

Buttons, s'chits-she-do′ (a small bulbous root, from a fancied resemblance to which the name was taken, and from which also as-chitsh, *covered with brass nails*).

Buy, to. See "*Barter*".

By and by. See under "*Presently*".

C.

Cache, a, klap; from klĕp, *under, beneath, sunken.*
Calm, smooth, to be, o-le′-a-wil.
Canoe (generic), ke′-lo-bit; *T'sinuk or Makah pattern*, o-ōt′-hus; *northern canoe*, ste′-wātl; *shovel-nosed or burden canoe*, klai. *To go in a canoe*, o′-lūtl. *To get into a canoe*, o-ke′-la-gwil. See "*Get on*". *The bow of a canoe*, shudst, shidst; *stern*, e′-lak (*the behind*); *thwarts*, hw'l-hul-wild; *mast*, shi-pōt-al-li; *sail*, po-tud; *paddle*, hōbt.
Cape, cloak (worn like a poncho), lo′-gwus.
Carpenter, worker in wood, o-pai′-ak.
Carry, to, ōkh-tu (transitive form of verb, o-ōkh, *to go*). *Carry* (imp.), ōkh′-tu-shid. *Take and carry*, kwud-dud ōkh-tu, o-cho′-ba, as-chub-ba. *I carry*, les-chi-ba′-chid. *I carry on the shoulder*, muk-kwēt′-sa chid. *Carry your letter*, ab′-ak kāls 'hāl.
Castrated, hwutl-ma′-chin; from o-hwutl, *to separate.*
Cat (adopted from English), pish-pish; *litter of kittens*, pi′-o-pips-pish.
Catch, take, to, o-kwud′-dud. *Catch on* (*as a hook or thorn*), kle-kwāl′-litsh; *catch sea-fowl in a net*, o-tuk-kub, o-tlōt-l'hōb (from o-tlōts, *a knot, knotted*, and o-hōb, *to go*). See "*Fish*".
Certainly, truly, tātl, tutl, tut′-lo. See "*True*".
Chair, seat, sukh-a-gwud-de (from sukh, *use*, and gwud-del, *to sit, q. v.*).
Change, alter, to, la-le′-it-ub (from la-le′, *different, q. v.*). *You have altered in appearance*, tu-la-le′-o-sil chu (from sil-els, *forehead*). *You have changed your mind*, la-le′-il-ukhw[1] tād[2] hutch[3] te[4] dug′-we[5] (literally, *changed*[1] *your*[2] *heart*[3] *this*[4] *you*[5]). *To be changed or transformed*, hu-ye-lo. See "*To become*".
Chase, seek, look for, q. v., n′gwut-chid.
Chaste, as-pa′-lil; *unchaste*, as-hwul-ku. See "*Foolish*".
Cheat, to, che-yādsh.
Checkered, o-hwutl-hwutl; from o-hwutl, *to break or separate.*
Cheeks, hwe′-lād-i, shu-to-ba′-di. See "*Ear*".
Chest, box. See "*Box*". *The breast*, se-lēd-gwus.
Chew, to, o-ka′-wa-lĕkw.
Chief, si-āb, si-ām; (plur.), si-i-āb. *The Deity*, shuk-si-āb (*the Above Chief*). *To scold, to lord it*, si-āb-o-ku.
Child, mi-mān, bi-bād; (*little one*), de-bud′-da; *a man-child*, sto′-to-mish (dim. *of* stōbsh, *man*); *a first-born child*, s'chulkh; *a crowd or gathering of children*, we′-us-so. *Childish*, as-hwe′-hwi-luk (see "*Foolish*"); *a baby-house*, hwin-hwil-mēkhw.
Chin, skle-pai-yūt-sid. *Long-chinned*, had-zai-ūt-sid (hāts, *long*).
Choke, to (*in swallowing*), chi-kwup-sub, kl-kwāps-ab-tub.
Chop, chip off, to, o-klūk′-wōd, o-tlukw, cha′-hwut. See "*To cut*".
Clean, to, o-hwuts, t'we′-kōltsh. *To clean up, carry away dirt, sweep*, o-e′-a-kwud-dōp.
Clear out, be off, off with you, lil-tsūt, lel-tsūt (imp. adv., from lil, lel, *far*).
Clear up, to (*as the weather*), o-guk-kub (from o-guk, *to open, q. v.*), o-e′-ku. *It is clearing up overhead*, o-ēk-hu ti shuk'h.
Climb. See "*Ascend*".
Cloth, flannel, red, he′-kwetl; *black, dark-blue or green, dark-colored*, hut-tōts; *light-blue*, hush ōks.
Clothed, dressed, as-set′-sum.

Clouds, skwush-ub, skwush-um. *Cloudy*, s'hu-chāb-ku; t'chāb-kūkh (Niskw.); s'kat-lub (Snoh.).

Club, ka-ho'-sin; *a loaded stick or slung-shot*, kup-lush.

Coals of fire, pēkht.

Cold, tus. *To be cold*, o-tus-sib. *Cold* (adj.), as-klōkh-hwil. *My back is cold*, as-klōkh'-wil ki se-la-chid. *Cold victuals*, as-klōkh-wil sutld; *lean*, as-klo-il.

Comb, to, o-pi-klo'-sub. *I*[1] *comb*[2] *myself*[3], te at-sa[3] ōp-klo'-sub[2]-chīd[1].

Colors, the:—white, ho-kōkw; *black, dark-blue, dark-green, and dark colors generally*, hi-tōt-sa; *light-blue*, ho-kwaikhw; *light-green and yellow*, ho-kwāts; *red*, he-kwĕtl.

In this, as probably in most of the Indian tongues, there is very little precision in the distinction of colors beyond white, black or dark, and red.

Command, order, to, ōt-hu-de'-kwid; *to give an order for anything, to give one anything to do*, o-dāb.

Come, to, arrive, reach, at-la, ut-la, o-klut-chil, o-tlut-chil. *I come*, la-atl-shid. *I came from Port Townsend*, tūl ad KA'-TAI stits latl. *By what road did you come?* chād[1] shug-w'tl[2] ka-tsi[3] hwutl[4]? (literally, *where*[1] *road*[2] *you*[3] *came*[4]). *I came by the Niskwalli road*, SKWA'-LI shug-w'tl tets-a hwutl. *Come here*, at-la twul te'. *Come*[1] *you*[2] [*and*] *sit*[3] [*here*], at-la[1]-cho'-ho[2] gwud-del[3]. *Come quick*, hai-et'-la, ai-ut'-la, at-latl. *Come inside*, ut-lat-li hud-dikhw. *I come or arrive*, ut-lat'-chil-shid. *The chief has come*, si-āb tōt-la'-chil. *Ah! you've arrived*, a-ha'! o-tlut-chil-chu. *I have just come*, da'-hu-chid ōt-hlut-chi. *Yesterday I reached here*, to-dātl-dat-shids ōt-hlet-chi twul-te'. *I arrived some time ago*, es-tu-a'-go stūt-klut-chil. *Perhaps he is coming here*, ho-lūs ku-da' o-tlutch-il-ukw.

Come ashore. See "*Shore*". *To come up, rise in the water* (*as after diving*), shĕkh (from shuk'h, *above*). *Come back*, bel-kwu (imp. adv.). *I came for nothing*, pāt-latl-chid la-haista (an idiomatic phrase, pāt-latl meaning "*for nothing*", *q. v.*, la-hais-ta, *to come or go without purpose*). *Come here, where are you?* poi-chu; gwul-le'-chid ta-gwes-ta? (also idiomatic, but not explained).

Conceive, become pregnant, to, ōd-zēd'-zi; *pregnant*, as-zēd'-za-he. *To produce abortion*, ōd-hu-kwākw.

Conjuring, she-na'-nam, sho-da'-dab. *A conjurer, or "medicine-man"*, sho-nām', sho-dāb'. *The familiar of the conjurer*, ske-lal-i-tūd, skwo-lal-i-tūd. This word is also applied to any particular gift, power, or acquirement possessed by an individual, and is equivalent to the ta-ma-no-us of the Jargon, the i'-ta-ma'-na-was of the T'sinuk. From o-e'-tūt, *to sleep*, o-kul-ki-lal-i-tut, *to dream*, *q. v.*, as it is in a dream or trance that the spirit reveals itself.

There are various kinds of conjuring according to the object to be attained. Among them are, s'hi'-na; s'hin-hin, or s'hēn'-ha-nim (the duk-wāl-li of the Makahs), known on the Sound as the black ta-ma'-no-us, a species of Masonry; ōd-zĕkhw, a performance akin to table-tipping (see "*Blow*"); ste'-lim (from te'-lib, *a song*), that of success with women; tsaik, *luck at the game of "hand"*, which also brings kwâk'h, *fair wind*; tōb-she-dād, *the making of fair weather;* yil-me'-hu, *the salmon dance.* See "*Mythology*".

Continue, go on (*as with a story*), he'-wil, he'-wil-la. *I will go on*, klo-he'-wil-tū-chid. It is rarely used except as the imp. adv. *away, away with you.* See "*Go*".

Cook, to, hu-i-da′-litld; *to boil*, o-kwālts′, o-pul-hu′-tsut (qu. from o-po-a-lĕkw, *to blow*); *baked under ground*, puds (o-pud-dud, *to bury*); *to roast on a stick*, o-kwālb, o-kwulb, o-kwulm; *on hot stones and covered with mats*, kul-sid; *to fry*, wu-che′-ha-lĕl-kwu; *cooked, done*, kwul.

Copulate, to, o-e′-bel, e′-bib, e′-pĕp, e′-mim, o-ēl-i-kwut. *To steal upon a woman at night*, i-bāsh; *to ravish*, o-hi-ētl. See "*Court*".

Copulation, ko-kal-e′-kwu (from o-e′-li-kwut).

Corpse, skai-yu. The word also signifies a grave or any place of deposit for the dead.

Corpulent, pregnant, as-kwe′-ukw, as-kwe-yukh (from kwi-yukh, *the belly*).

Cough, as-hwe′-kus, as-to′-ko-bed-dub.

Count, kwash-it, hat-shid; *I count*, hat-sid-shid. See "*How many*" and "*Numerals*".

Court, make love to, lie with, o-kad-dab, o-kud-dub, wo-kud-ub-ukh (from skuds, *a sweet-heart*); *I court*, at-skud-chid. See "*To steal*" and "*The mouth*".

Cover (*of a box or kettle*), ste-kōt′-sid; *covered, with the lid on*, kuk-kōt-sid; *covered* (*as with a blanket*), as hat-sitch. *I cover myself*, as-hat-sid-chid.

Cradle, s'hal′-tans, s'hāl′-ted-itl, skuk-ke′-itl. *The cradle-stick, to which it is hung*, dzud duk-ted-ĕtl (Nisk.); dzākw′-ted-etl (Snoh.), literally *rocker*, from dza′-a-gwut, *to rock*. *The compress for flattening the child's head*, eskh-kōs-tum.

Crazy, as-dze-gwa′-tub.

Creep, crawl, to, o-tākh′-ha-gwil.

Crooked, kwal.

Cross (*sign of the*), kla-bat-sub.

Cross-wise, as-kwāl-gwus (from kwāl, *crooked*).

Cry, weep, also to cry as an animal, o-hāb, o-ha′-hab, wo-ha′-hab. *Why do you cry?* o-hĕd[1] tat-sa[2] wo-ha[1]-hab[3]? (*why*[1] *your*[2] *cry*[3].) *To cry out with pain*, tse′-uk-ad. *To howl* (*as a wolf or dog*), ka-wōb. See "*Wail*". *Why do you cry, chief?* o-hĕd-chūkh si-āb o-tat-sa wo-ha′-hab?

Cut, to, o-chōkw, wut-cho′-kōt-sid, o-hwēt′-sko-tut, o-hwēts-ko-kub, o-kle′-chid, o-klēts. *To cut the hair*, kle′-chil-ke-dub. *To cut the hands*, o-hwētsh-at-chi, from s'ha-lat-chi, *hand*. *Once*[1] [*I*] *cut* [*my*] *hand*[2], tūts-hlētsh-at-chi[2] ash-to-ha′-go[1]. *To cut with scissors*, wut-le-chal-e′-kwu. See "*Scratch*".

D.

Dandle, to, bēb-o-kwēd. See "*Child*".

Dance, sākh′-hum; *to dance*, wū-sākh-hum; *a place used for dancing*, sakh-hum-alt-hu. *To frisk as a dog*, sakh-hwub. *A mask used at dances*, stet-kwa′-mus. *The salmon dance* (*on its first arrival*), yil-me′-hu.

Dark, the, klākh′, sklākh; *dark*, as-bi-sād, st's-a′-la-gōb; *dark colors*, hi-tōt-sa (*black*). See "*Night*".

Dawn, to, o-la′-hel, o-lākh′-hil-lukh. See "*Light*".

Day, sla′-hel, shla-hel (from lākh, *light, q. v.*); *morning*, klōp; *noon*, ta′-gwut; *afternoon*, kla-pōk, shit-lo-kwatl; *evening*, slat-la′-he; *sunset*, nat-la-hin; *night*, klakh, sklākh, sklākh-hel; *midnight*, is-dāt, as-dāt. See under "*Future sign*", "*To-day*", "*Presently*".

Dead. See "*To die*".

Deaf, as-ti-kwa′-de (from kwil-la′-di, *the ear*). *To be deaf, not to understand*, as-ti-kwa′-dit. *Don't you understand?* as-ti-kwa′-dit-chu? *I don't understand*, as-ti-kwa′-dit-chid.

Dear (*in price*), kĕtsh, hekws'ho'-yūb (*large bargain*). See "*Barter*".

Demon. See "*Mythology*".

Deep, sunken, st'lup, klip, tlip, &c. See "*Under*", "*Below*".

Depart, to. See "*To go*".

Descend, to (*as from a hill, a horse*, &c.), o-ta'-gwil, hu-ta'-gwil; *I descend*, o-hu-ta'-gwil-chid; *to get down*, o-kwe'-ba-gwil.

Die, to (in speaking of people), o-a'-ta-bud, o-at-a-bud; (of animals), o-yo'-bil; *stillborn*, o-yo'-bil.

Different, la-le', lul-le', da-le'-te. *Like*[1] *a crow*[2], *with*[3] *this*[4] *difference*[5], hutl'h[1] te ka'-ka[2], gwul[3] te[4] tel-al-le[5] (speaking of a blackbird). See "*Another*", "*Far*". *To alter*, la-le'-it-ub; lul-le'-kwus, *in a different way*, (see "*Thus*").

Dig, to, u-chāb, chā-ad (from cha, *a hole*); *to dig clams*, o-ākh'-ho (from sākh-ho, *shell-fish*); *ah! many women are digging* (*roots*), at-chi-da'-chi-du'! ka'-kwi sla-de u-chāb; *dig out* (*as a canoe*), si-sil-tin.

Diminutives:—man, stobsh, sto'-to-mish; *father*, de-bād; *child*, de-bād'-da; *liar*, tūs-budsh; *one who tells little lies*, tūs-be'-budsh; *horse*, sti-a-ke'-yu; *foal*, stit-ke'-yu; *salmon roe*, kulkh; *herring roe*, ke'-a-kulkh; *summer*, had-dub; *spring*, o-he-hud-dub; *the poplar*, kwa-de'-a-kwats; *the aspen*, kwe-kwa-de-a-kwāts; *a stone*, chet'-la; *gravel*, chi-chitsh'-tla; *an island*, sti'-chi; *an islet*, sti-ta-chi; *a prairie*, ba'-kwōb; *a small one*, bāb-a-kōm; *a river*, sto'-luk; *stream*, ste'-to-luk, sto-ti-lukw; *to be ashamed*, o-hēt-sil; *to pretend to be so, in jest*, o-he-ha-hēt-sil; *also the interjection in merriment*, as-he'-hi-he'; *foolish*, as-hwul-luk; *childish*, as-hwe'-hwi-luk; *there*, al-to-di; *a little way off*, al-to-di-di; *at hand*, di-di, de'-a-de; *by and by*, ha'-akw; *presently*, a-kwi-ha-kwi; *presently*, kla'-lad (dim., kla-lad-kli.) See also under "*Dog*" and "*Cat*", "*Hog*", *for plural diminutives.*

Dinted, notched, as-tutl-kwa'-had.

Dirty, skla'-ka-dish, as-che'-uk-wil.

Diseases:—small-pox (also the female demon who represents it), sco-tum'; *syphilis* (*in a man*), as-t'hlai'-uts; (*in a woman*), ast-sau'-e; *buboes*, as-hutl-hal'; *gonorrhœa*, o-chug'-hub; *consumption*, as-to'-kwi-bud'-dub; *hives*, as-che-hwāb'; *a faint*, tsatl'-dutl; *vertigo*, sul-sulp'-tub (see "*To whirl*"); *boils*, spuk'h; *fever and ague*, ais-chid-ba'-dōb; *cough*, as-hwe'-kus, as-to-ka-ba'-dōb; *to have the headache*, o-hut-lutsh; *to break the arm*, o-hwut-la'-had; *to break the leg*, o-hwutl-shud (see "*Break*"); *cut or scratched, q. v.*, as-hwĕt'; *to scratch the face*, o-hwe'-chus; *to scratch the hands*, o-hwēt'-sāt-chi (see "*Hand*"); *chapped hands*, as-tak-hul; *warts*, as-e-ōk.

Most of the above words have the adjective prefix *as*, and probably signify *having* such a disease. See "*Sick*".

Dish, plate (*of stone*), luk-wai; (*of wood*), lil-kwi; *a large dish*, hēkh-pai-yultsh (hēkw, *large*).

Dive, to, o-o'-sil. See "*Forehead*".

Divide, to. See "*Break*".

Dog (*the common kind*), ko'-bai, ko'-mai, sko'-bai (plur. sko-ko-bai); *the kind sheared for its fleece*, ske'-ha (Nisk.), ska'-ha (Skagit); *bitch*, to'-witl; *a litter of pups*, skwe-o-kwe'-o-ko-bai; *dog-like*, shis'-ko-bai.

Doll, beh-da. See "*Child*".

Double, to. See "*Fold*".

Down-stream, alkh-had, to-wātl-had′.

Dream, to, o-kul-ki-lal-i-tut; *to tell one's dreams*, it-sa′-li-tūt-tub-shed, from o-e′-tūt, *to sleep, q. v.* See "*Conjuring*".

Dress, articles of (see "*Cloth*", "*Blankets*") :—*hat, cap*, shwais *above*; *shirt*, shu-put, pat-sub-uts, spimpt; *pantaloons of skin or cloth*, yel-la′-bit-shid, yel-ām-tsen; *skin leggings*, hāts-a-bi-dāk; *a pair of leggings, shoes, or stockings*, yel-shid; *one leg or foot of same*, kluk-shid; *moccasins*, yāl-shid; *leather shoes*, t'kwāb-shid; *a vest*, lāb-ho-had; *a cape or blanket worn over the head like a poncho*, lo-gwus; *the cedar-bark cape made by the Makāhs*, ket-hlem′-ma; *a woman's petticoat of fringe*, s'chād-zub; *a sleeve*, a′-chi; *apron*, se′-yup; *modern dress*, klētl-pikw; *belt or buckle*, klat-sup-pud; *fringe*, us-sut′-sa; *stitching or embroidery*, s'hal; *needle*, pots′-ded, pād′-sted; *mat needle*, klākhw-tid; *thread*, sukh-pāts; *yarn*, sult, suld; *spool-thread*, hēkh-ka′-bats sukh-pāts′; *pins*, chits-chid-ēsh-bud; *hooks and eyes*, klēl′-kwid-gwul; *buttons*, s'chits-sh'-do′; *button hole*, as-lo′; *thimble*, hwe' hw-kwi-ēkw; *bracelets*, swōp, so-kwāt-chi; *finger-rings*, s'kēts-k'se′-chi, shis-chuk-sit-chi; *ear-rings or pendants*, sklug-wa′-de, slet-lo-a′-de, ast-luk-wa′-di; *necklace*, jād-shib; *looking-glass*, s'hu-lal-būs; *beads, q. v.*, kwe-a-kwe, klit-le′-a-hul-luks, chuk-chuk-ēls. See the above respectively.

Drift, to (*as with the wind only*), o-pukw (see "*To blow*"); *also with the tide or stream, to float down.*

Drink (*any liquid or juice*), sko′-kwa; *to drink* (*as men and horses*), o-ko′-kwa; (*as dogs and other animals that lap*), tl-kaukh. *I drink some water*, o-ko′-kwad-chid ak-ki a ko′. *He don't drink*, hwe-kwi sko′-kwa. *We are thirsty*, ko-kwai-litl-shid. See ko, *water*, and derivatives.

Drive, to (*as a nail*), ōt-sus-sud (from tsus-tud, *a nail*); *to drive animals*, luk-kwāt-lad, lap-peld.

Drop, let drop, lose, to, o-ho′-but-sut. *I have lost* [*something*], to-ho′-but-shid.

Drown, to, ōtl-tāb.

Drum, to (*as at dances, and in conjuring, gambling*, &c.), si-u′-tid-sōltsh.

Drunken, as-hwul-ku. See "*Foolish*".

Dry, to, o-sha′-bad; *dried* (*as fish*), as-shāp; *to leave dry* (*as by ebbing of the tide*), o-shut′-lukh; *a puddle or pool that dries up*, as-tsup.

Dull (*as an ax*), as-kluds′-hu-bōs.

E.

Ear, kwil-la′-de; *cheeks*, hwe′-la-de; as-kla′-bōt, *to hear*; as-ti-kwa-de, *deaf, q. v.*; as′-lo-hul-de′, *the ear-holes for rings, &c.* (from as′-lo, *a hole*); slit-lo-a′-di, ast-lug-wa′-di, sklug-wa′-di, *ear-rings*; so-lukh-ti slug-wa′-di, *pendants of dentalium shells* (so-lukh, *dentalium*); *a mule*, hēkw-gwil-de′.

Earth, the, swa-tēkhw′-ten (see "*Place*"); *earth or soil*, s'gwis-tulb, se-gwes′-tulb, skwes-tālb (see "*Sand*").

East, the, ka-hōl-gwun′-hu, k'kōl-gwun′-hu. It is the country on the sun's road in the east. See "*Wind*".

Eat, to, o-atld, o-utld, se′-tld. *I eat*, o-utld′-chid, atl-do′-chid. *You* (sing.) *eat*, atl-do′-chu. *Did you*[1] (plur.) *eat*[2] *last night*[3]? o-utld[1] 'shel′-a-pu[2] to-tlākh[3]? *I will eat*, klo-ut-lut-chid. *Presently*[1] [*we*] *will eat*[2] *some*[3] *crabs*[4], tel-hētsh[1] klet-la′-had[2] ā-ke[3] bes′-kwu[4]. *Come, eat*, at-la′ hwātl. *Full, satisfied*, as-bātl. *Food*, sutld. *I have done*, as-bātl-chid.

There is a close verbal affinity between this word and at-la, ut-la, *to come*, though it is difficult to conceive of a connection of ideas between them. *To eat with a spoon*, klo-bōd (kleb-bud, *a spoon*); *to eat excrement* (*as the raven*), ōd-hul-ku-datsh.

Ebb, to, o-hwa′-datsh.

Echo, na′-gwa-bet.

Eclipse, an, tūt-la′-hel (tu, *the past sign*, sla′-hel, *day*).

Edge, border of anything, the horizon as the border of the earth, e′-la-had; *the edge of a knife*, se′-la-huds. The root is obviously the same with e′-luks, e′-la-hus, *the end*. Si-la′-had, *the side-fins of flat fish*.

Elbow, ko-bukh′-wut-shid, kōb-hwul-la-had.

Elope, to, tle-ukw-ta-gwul.

Embroider, to, with thread, quills, &c., whence *to write*, o-hāl, o-ha′-lud; *I write*, o-hāl-chid; *have you been writing? have you written?* to-ha′-lad-o-chu-hu? *Embroidered, stitched, figured*, as-hāls; *a book or letter-writing*, s'hāls, s'hāl; *writing materials*, sukh-hāls (sukh, particle denoting use or instrument). *To embroider with beads*, o-tu′-sha-shukw.

Empty, as-hwāt-sab; *to empty* (see "*Pour*").

Enclosed, within, as-dukw.

End or point (*as of a stick or knife*), e′-luks, se′-luks, e′-la-hus. See *edge*. Qu. sēlks, *the nipples*.

Enough, klul-dukhw (see "*Stop*"), klo-hwul. *You have enough*, klo-hwul′-ko-chūkh. *When helped to food*, hai (*stop*).

Entirely, hōl; *entirely white*, hōl-ho-kwōkw.

Entrails, kād-zākh.

Evening, slat-la′-he; *the evening star*, kla-hai′-lal-lūs.

Every, bo′-kwi (*all*); *everywhere*, bo′-kwi-chād, bēb-kwu chād, bo-kwi lēl-chād (*every far where*). See "*Where*".

Eye, ka-lōb′, ka-lūs; (plur.) tūts-ēds-gwa′-lūs, stud-gwa′-lūs. *Eye-balls*, hutsh-kla′-lūs (*mind or heart of the eye*); *eye-lids, q. v.*, at-shūs-ka′-lus; *squint-eyed*, as-kutch-a′-lūs, as-huk-cha′-lūs; *one-eyed*, tūtl-ka′-lūs; *sunken-eyed*, aikhwl-ka′-lūs; *with protuberant eyes*, tush-kwa′-lūs, as-hu-shu-kwa′-lūs; *the trillium*, ta ka-lōb a swa-tēkhw-t'ū (*the earth's eye*); *to wink, q. v.*, shēd-ka′-lūs. The word for eye is often used for the whole face, as in English *visage*.

Eye-lashes, klip-pud.

Eye-lids, at-shūs-ka′-lūs; *the upper lid*, skal-ōl-kwud hush-kwal-ōl-kwād; *under lid*, hutl-pal-ōl-kwud; ōt-se′-pa-lil, *to shut the eyes, to wink;* o-tse′-pul-shid, *I shut my eyes;* as-tse′-po-lil, as-tse′-pul, *with closed eyes*. Not a derivative, as-hut se′-kūs, *with half-closed or languishing eyes*.

Exchange, to, ai′-gwus, at-si-gwus, wut-ta′-gwush-id. See "*Barter*".

Excrement, sputs.

Explain, teach, show how to do anything, o-gwal.

Extinguish, put out, to (*as a candle*), o-klatch; *to become extinguished, to go out, to fade* (*as colors*), o-tsukhw, o-tsākhw. Es-tukh-a-hu, *the dark of the moon* (*i. e., gone out*). *It is almost out*, hwe′la-lil gwul et-sukhw.

F.

Face, the, sat-zūs. *To make faces* (*by putting the lip down*), as-hu-le'-a-kwatl-dutl; (*by raising the nose*), tsits-k'k-sub. "*Hatchet-faced*", ask-hu-she'-a-gwūs. *Spotted-faced* (*as a piebald horse*), tu-kwōk-wūs (from ho-kōk'h, *white*). *Red-faced*, tu-kwet-lūs (from he'-kwetl, *red*). *With the face painted*, s'hu-le'-uk-wūs. "*Half-faced*", *the*, tu-t'hluk-a-wai-yūs, *the name of a fabulous being, half dog, half woman.*

Fade, to (*as colors*). See "*Extinguish*".

Fade, wilt, to (*as flowers*), o-kwai'-i; *faded*, as-kwai'-i.

Faint, swoon, tsutl-dutl.

Fall, to (*as the tide*), shūtl'h.

Fall, drop down, o-ho'-but-sut, o-tākh; o-tākh-ha-gwil, *to creep;* o-ta'-gwil, *to get down;* o-tāg-ta-gwil, *to get on to* (probably *to crawl on*).

Far, lēl, lil, la-lēl', la-lil'; *not far*, hwe' la-lil'. [*Move*] *farther off*, lēl'-tsūt, lil-tsūt (imp. adv.), la-le', *other, different;* hwe' la-lēlsh, *soon, q. v.*, lit-lel-gwitl (exact meaning unknown). See the particles la, le.

Fast, quick, alkh (imp. adv.).

Fat (*of animals*), sōhw-tud. *A fat man*, muk'hw.

Father. See "*Relationships*".

Fathom, a (used in measuring strings of wampum or beads), t'hu-dād-chu (dut-cho, *one*); *five fathoms*, n'cha'-lak-hid (*i. e., a hand*); *ten fathoms*, sa-le-al'-ak-hid (sa'-le, *two, i. e., two hands*), tūs-po'-pa-dats (pa'-duts, *ten*); *half a fathom* tūl-ka-la'-had. *From one shoulder to tip of opposite fingers*, tu-di-gwe'-di-gwus (se-lēd-gwus, *the chest*). In practice, it is the measure from tip to tip of the fingers, the arms being extended.

Feed, give to eat, kla'-dap.

Feel, to, o-patl-tid. *I feel*, o-patl-tid-shid.

Female (*of animals*), tau-itl, slá-ne.

Feminine prefix and sexual words:—s prefixed or interpolated is occasionally found clearly as a feminine sign; but so large a portion of the words in the language commence with this letter that there is some difficulty in determining its occurrence in that sense. The following may, however, be cited as examples of its use: *I love my wife*, hatl-lū-chid, tsi-itl chug-wush, where tsi-itl is the possessive pronoun, feminine, in place of te-itl. *She is well disposed toward you*, k'sits twul dug-we. *Where is your wife?* chād ki sad chug-wush? It is also recognizable in some of the words denoting relationship, &c.: d'be'-ba-da, *son;* sud-de-be'-ba-da, *daughter;* tsa'-ha, *father-in-law;* suts-ha-ha, *mother-in-law.* So in speaking to male relations, the possessive pronoun is shed; to females, sed. See "*My*". Other instances are, cha'-chas, *a small boy;* si-cha'-chas, *a small girl;* hēkw, *large;* si-hēkw, *a large woman;* o-lūtl, *old;* sul-lo-tūtl, *an old woman.* There are also some words in which a distinction is made between the sexes, *e. g.*, "*friend*". In speaking to a man, the word used is ash-dāls'; to a woman, as-nāls. Thanks to a man is expressed he'-a-shuds; to a woman, hēs-ko. The call of "*you there*" is, to a man, do-te'; to a woman, dōt-si. To urinate by a man is o-sa'-hwa; by a woman, o-she'-wa. Syphilis in a man is as-tlai-uks; in a woman, ast-sau-e. The stems of some plants are deemed male and called stōb-shal-li; the under leaves female, kla'-di-el-li, respectively from stōbsh and skla-de. Interjections are most commonly used by women, and in one case an absolutely different one is employed, according to the sex of the speaker: as-sash-i-ma! *for shame!* by women; a-sash-i-b'ho-yo'! by men.

Few, seldom, kwe-kwud.

Figured, spotted. See "*Embroider*".

File, a, shīts-ted.

Find, to, o-ēd'-hu, o-aid'-hu. *I find*, o-ēd-hu-chid. *I can't find it*, hwe'-kits-aid-hu- *What did you find?* stāb k'ais-ēt-hwu? *Where did you find the man?* chād kāts. ait'-hwu ki stōbsh? *Look and presently you will find*, gwut-chid dai-chu klo-ēd-hwu. This verb and o-as-aid'-hu, *to know*, appear to have some common root not now intelligible.

Fingers, s'ha-lat-chi. See "*Hand*".

Finish, to, o-ho'-yukh. *I have done eating*, o-ho'-yo tits-utld. *Have you done washing?* ho'-yukh o-kāts-tsakhw-tsakw? *Stop you*, ho-yukh klēkh. *Stop, quit that*, ho-yukhw, (very imperatively) is-sa' ho-yukhw (is-sa', an interjection). See "*To do*", o-ho-yūt.

Fire, hōd, hōt; o-hōd, *to burn;* klo-ho'-chid, *I shall burn;* s'ho-da-le, *a fire-place;* tlad-dub, *summer;* o-he'-hud-dub (*a little warm*), *spring. To become warm*, o-hud-de'-ukhw. See "*Warm*".

First, foremost. See "*Before*".

Fish (there is no generic name):—*cod*, ko'-pel-la; *rock-cod*, (sebastosomus), tat-le'-de-gwust; *red-fish*, tat-lēwks; *flounder*, po-ai'; *sole*, st-ha'-hutsh; *halibut*, s'chōt'h; *large cottus*, te-tai'-up; *toad-fish* (borichthys), ho'-di, s'ho'-di; *viviparous perch* (an embryotocoid), skwēkhw; *sturgeon*, kwo-tait'-sit; *dog-fish*, skwātch; *skate*, kwe'-kwi-il; *calorrhynchus*, sko'-ma; *smelt*, shēd-zūs; "*oulakan*" (thaleichthys), (Chinook) kwul-lus-ti-o; *white-fish* (coregonus), bidōtl; *herring*, stōl; *sucker* (*fresh water*), skōm; *mullet* (*fresh-water*), se-ai-i-pid; *salmon*, sche-dād-hu (generic for the finer species), sat'-sum (the t'kwin'-nat of the Columbia River, salmo quinnat), sko'-hwuts (Sin-ūkh, salmo quinnat), to-wat-lin, skwaul (Shu-sha'-ins), kl-hwai, le-kai (*dog*, salmo canis), hud-do (*hump-backed salmon*, salmo proteus); *the exhausted or "spent" salmon*, yōkw, except the skwaul, which is called stze-kōps; *salmon-trout*, chi-wākh'; *brook-trout*, skwus-p'tl.

Parts of a fish:—*the flesh*, tālts; *back of the head*, st'-sh'-shāp; *snout*, skub-kup; *muscle under preoperculum*, shu-tu-ma'-de (*cheeks*); *gills*, s'hai-ai; *scales*, spish; *spots*, as-klul'h; *the shoulders and fore part*, s'chil-lōs'; *middle section*, so-di-gwa'-bats; *tail section*, s'chit-sād; *bones* (*ribs*), s'hakhs; *larger bones*, tso'-bed; *salmon roe*, kulkh; *herring roe*, ke'-a-kulkh (dim.); *roe of small fish*, sb'da'; *throat*, t's-bēkhw tsub-bēkhw' (see "*Bark*"); *belly*, sats-kōtl; *pectoral fins*, tsil-ka'-de; *ventral and side fins*, ho-hōb-ti-kōtl (from hōbt, *a paddle*); *adipose fin*, sus hwa'-bed; *dorsal*, sko-bētsh; *tail*, skwukhlt, s'chit-s'sād; *side fins of flounder or halibut*, si-la'-had (from se'-la-huds, *the edge of a knife*); *the lateral line*, kud-zil-le'-uks.

Shell-fish:—*shells* (generic), chau-ai; *clams, mussels, &c.*, sākh-ko; *the large clam* (lutearia), hāds, ha'-huds; *round clam*, kōkh'-ho-di, qua-hog; *venus* Sp?, skwūt (Nisk.), st's'hōb (Sky.); *scallop*, hāp'-a-bēd; *cockle*, sup-hub sa'-ha-pul; *razor-clam*, chit-lēd; *mussel*, s'chits; *large sea-mussel*, hu-che'-a-kud (Nisk.), s'hu-chēlks (Sky.); *oyster*, klōkh-klōkh; *unios* (fresh-water mussels), alt'h-khw; *chiton*, okh-kus; *sea-snail*, ka'-ma'-ni; *land-snail* (helix; also a demon of that name), shwoi-ukw; *whelk*, spūp-sil, spōps; *barnacle*, tsōb-tsob; *a large species*, dzal-gwa; *siphon of a shell-fish*, shōp; *belly*, smuk-ha.

Crustaceans:—*edible crab*, bĕs'-kwu, bĕsk' hu; *stone-crab*, ha-wĕt'-sa; *hermit-*

crab, hau-wi-lo′; *spider-crab*, tsa-pĕn′-ni-a; *prawn*, saikh, bo′-luts; *shell of crab*, kul-la′-ka-bid; *claw*, jĕsh′-id (*thigh*); *abdominal cover*, se′-yup (*apron*); *roe of crab*, hu-kwūl-lētsh′.

Echinoderms:—*echinus* (sea-egg), skwe'-kwitsh; *scutella* (cake-urchin), hwe-kwi-e′-uk; *star-fish*, kwul-la′-chi (*fingers*).

Fish, catch fish, to (*with a seine*), sheb-ēdb′; (*with a dip-net*), wi-at-la-lĕkw; (*with a spear*), tsa′-ka-de (see "*Spear*"); (*with a hook*), ut-likhl-kwu; (*with a rake*), le′-kud-ja, ko-latsh′.

Fishing-gear, seines, nets, shub-ēd′, shukh′-shukh-bud, she′-sha-bud (from shuk'h, *up*); ākh-hwād-zad; *a landing-net*, kwai′-hu; *floats to a net*, pōp-sa-ba′-hat; *fishing-line*, kle-dāb, skai-kad-zu; *trolling-line*, ke-kai-yōks; *bladder-float to a line*, shup-o′ (from s'hu-pu, *a bladder*); *fish-hook* (*wooden*), s'cha′-de (Nisk.), hai-ukh′ (Snoh.), *iron fish-hook*, kle′-kwud; *halibut-hook*, kle-uk-wud, kla-dāp; *fishing-pole*, chish′-ai; *fish-gig*, stet-kwub; *fish-spear*, skwēt lub; *fish-weir*, ste-ka′-lĕkw, e-dād; *the lattices*, a′-a-kwul; *fish-club*, ka-hōs; *bait*, bāl-bul-le′.

Flat, tsuk'hw, tsuk′-wi-dub.

Flatten the head, to, k'po-sud; *the compress*, ĕskh-kōs′-tum.

Flower, se-kai-sim. This is sometimes given as a name to girls.

Fly, to, o-sāk′-hu, o-sāk′-wu.

Foam of the sea, sko′-sub.

Fog, skwush-um, ste′-uk-wil.

Fold, plait, plaited, as-hup′; *to fold*, kab-tled, t'hup-a-gwa′-sud; *to double a blanket*, ikh-hup-a-gwa′ sa-lit′-za.

Follow, pursue, to, o-duk-cha-la-ak.

Food, sātld, sutld. See "*Eat*".

Fool, shwul-luk; *foolish, drunk, unchaste*, as-hwul′-ku. *Those*[1] *common people*[2] *make fools*[3] [*of themselves*], hwul-hwul-kōk-shid[3] kwi[1] si′-la-had[2]. *I know that you talk like a fool*, as-is-ta[1] shwul-luk[2] hōt-hōt[3]-chu[4] a-said-tu[5]-chid[6] (*as*[1] *fool*[2] *speak*[3] *you*[4] *know*[5] *I*[6]). *I did not know I was drunk*, hwe[1] a-kwēts[2] as-ai′-alt-hu[3] kĕts[4] as-hwul′-ku[5] (*not*[1] *I*[2] *knew*[3] *I*[4] [*was*] *drunk*[5]).

Foot, dza′-shid; plur. dza′-sh'd-shid; dza′-shid, *the right foot;* kāl′-shid, *left foot;* ko-bo′-shid; ko-bab-shid, *ankle;* shuk[1]-shid, *instep* (shuk'h, *above*); st-kōl′-shid, *sole;* sluk-a-but′-shid, *heel;* sa-al′-shid, *toes;* slo-tlalk′-shid, slūt-lalk-shid, *big toe;* kluk′-shid, *one foot of a shoe or stocking, lame of one foot;* t'kwab′-shid, *leather shoes or boots* (from stuk-wub, *wood*); yal′-shid, yel′-shid, *a pair of moccasins, leggings, shoes, or stockings;* yel-la′-bit-shid, *pantaloons of skin or cloth;* o-hwutl-shud, *to break the leg;* sti-da′-lu-shid, *with the foot asleep;* ke-uk-ut-shid, *to hobble or fetter a horse;* s'k-kol-shid, *hoofs; on foot*, e′-ba-shab (from e′-bash, *to walk*).

Foot-print, hūt-sha′-to-bid, s'hud-sha′-bid.

For (*intended for*), hud-dēld, twul; *for my wife*, twul sed chug-wush.

Forehead, sil-ēls, se-lēlts. DERIVATIVES, o-hēt-sil, *to be angry, to be ashamed;* ōd-hēt-sil-ūs, *to sulk, to blush;* het-sil, *for shame;* la-le′-o-sil, *to alter in appearance;* and perhaps also o-o′-sil, *to dive* (*go head foremost*).

Forest, wooded country, stuk-e-kōm, st'ch't-hwa′-lup, stuk-ti-kōp (from stuk-hum, *a tree;* stuk-wub, sti-kōp, *wood*).

Forget, to, ma′-li, o-ba′-li. *I forget*, o-ba-li-chid.

Forked, branched (*as a river or road*), as-e′-uk'h ; *with many channels or forks* (*as the delta of a river*), as-e-uk-se′-uk.

Formerly, once, a′-go, ha′-go, ha′-gwo, ash′-to-ha′-go, ĕs′-tu-ha′-go, ĕsh′-e-a′-go. *Formerly*[1] *my* (*this*)[2] *hair*[3] *was*[4] [*long*], to-hat-suds[1] ti[2] skud-zo[3] ash-tu-ha-go[4]. *Once*[1] *I went*[2], estu-a-go[1] stūts-o-ōs[2]. *A while ago*[1] *I came*[2], es′-tu-a′-go[1] stūt-klut-chil[2]. *I once heard*, ash-to a′-go tūts-as-kla′-bōt. *Very long ago*, is-shi-de′ ha′-go (*indeed long ago*). *Very late at night*, ha′-gwo tūt-la-hel. See "*Just now*", "*Old*".

In these examples, the particle t', to, tu, signifying past time, is found with its various euphonic modifications, and in tūts, stūt, and stūts, it is combined with atsa, *I*. See "*Past*". The analogy between a′-go, ha′-go, and ha-akw′ will be noticed under "*Presently*", *q. v.* As regards the confusion in the use of times past and future, see "*Yesterday*" and "*To-morrow*", also "*Day*".

Fortune, luck. Ti-yūtl-ma is the genius of fortune. See "*Mythology*".

Frequently, many times, often, ka-hat-la-hu (from ka, the plural sign, *many*, and tla′-hu, or at-la′-hu signifying *repetition*). See "*Numeral adverbs*".

Fresh (not smoked or dried), klaut (the same as *new*).

Freshet or flood of a river. See "*To rise*".

Friend (speaking of him), a′-shid, a′-shud; *my friend* (addressing him), shī-da′-shid; also speaking to a man, ash-dāls; to a woman, as-nāls. A-shud and ash-dāls cannot be used to women without insult. *The placenta*, a′-shud-dikhl (*the child's friend*).

Frightened, afraid, ho′-kwuts.

Fringe, us-sut′-sa; *fringed*, as-gwi-ha′-had.

Frisk, to (*as a dog*), sakh-hwub. See "*Dance*".

Frog, swuk-ke′-uk (Nisk.); wāk-wāk'h (Sky.); by onoma topœia, tsōl-swa′-ya (Snoh.); also the name of the moon's wife (the spots on the moon).

From, tūl. *From where, whence?* tūl-chād? *From that way, thence*, tūl es-ta′. *From Olympia*, tūl al chis STE′-CHAS (*from at that Olympia*). *I came from Port Townsend*, tūl ad KA′-TAI stits-latl. *From where did you* [*get it*]? tūl chād-chu?

Fruit. See "*Berries*".

Fry, to, wu-che′-ha-tēl-kwu. See "*Cook*".

Full, satisfied, as-bātl. *I am done eating*, as-bātl-chid, as-mĕtl-chid. See "*Soft*".

Full (*as a kettle, &c.*), as-lutsh; *half full*, tūl-hluk-gwus; *quarter full*, tūtl-kap.

Fungus (a species used for red paint), hut-lat′ sid (Nisk. and Snoh.), duk-do′-kw (Sky.).

Furred, hairy, as-ta-bĕd.

Future sign, the, kl, kla, klo, and the convertibles tl, tla, tlo.

This particle, as the prefix to a verb, indicates the future tense, and, like the past sign t, to, tu, is variously modified in combination with the verb and pronoun; for example, o-hōt-hōt, *to speak;* klo-ho′-hōt, *I will speak;* o-yai-ūs, *to work;* klai-ai-yūs-chid, kūt-lai-ai′-yūs, *he will work;* o-ta′-sud, *to return;* tlo-ta′-sud-chid, *I will return;* o-ōkh, *to go.* Da′-da-to[1]-chids[2] tlo[3]-ōkh[4], *or* da′-da-to[1] ke tlūts[2 3] ōkh-ho[4], *tomorrow*[1] *I*[2] *will*[3] *go*[4].

The letters *k* and *t* before *l* are not only convertible, but often transposed and sometimes dropped, while the vowels have no positive value. The letter *l*, therefore, remains as the ultimate root of the particle. In combination, it seems to signify also *recurrence* and *periodicity*. The obvious derivatives from this particle are numerous, and there are other somewhat conjectural, but still probable ones.

The most noticeable is the verb at′-la *or* ut′-la; in its intransitive sense meaning *to come;* in the transitive, *to bring;* and the modified form, o-thut-chil, *to arrive, to reach.* These are but conjugations of the future sign. From at-la is derived klo′-kwātl, *the sun, the coming or returning,* evidently a combination of that verb with the original prefix, and from that name shil-lo-kwātl, *afternoon,* and no-kwutl-da-to, *to-morrow.* Again, from the same verb comes at′-la-hu, signifying *times* or *repetition, e. g.,* ka-hat-la-hu, *many times,* kle′-hwāt′-la-hu, *three times,* and other numeral adverbs; and what to us would appear singular, to-dātl-dāt, *yesterday;* to-di-atl-dat, *the day before yesterday;* tu-sle′-hwātl-dat, *three days;* bōs-atl-dat, *four days;* tslĕts-atl-dat, *five days, since or hence;* all the words in the series referring alike to the past and future. The subject of this confusion of time will be noticed hereafter. See "*Yesterday*", "*To-morrow*", "*Formerly*", "*Presently*".

Returning to the future sign, perhaps, through the verb, from it spring lākh, *light,* and its opposite, klākh, *darkness;* o-la′-hel *or* o-la′-hil-lukh, *to dawn, to become light;* sla-hel *or* shla-hel, *day,* and sklākh-hel, *night,* with their derivatives. Among other words are kla′-lad, *presently;* kla-kwu, *by and by;* kla-lats-a′-ta, *wait, after a little;* ka-lōb′ *or* ka-lūs′, *the eye;* and the verbs o-la′-bit, *to see,* and o-la′-had-hu, *to recollect.* Not the least remarkable would seem to be the Skagit name of a mythological personage, Do′-kwe-bātl or No′-kwe-mātl. The meaning of the whole word is not ascertained, but the last syllable points with sufficient clearness to his character. He was *expected;* the one who was *to come;* his mission being the destruction of the primeval demons who persecuted man at his first appearance on earth.

G.

Gallop, to, klo-wil-alps′.

Games:—the game of "hand" and that played with disks both, la-hal′, sla-hal; *to play,* o-la-hal′, o-la-ha′-lub; *of dice made of bearers' teeth,* me′-ta-la, s'me′-ta-li; *the highest or four-point of the dice,* kēs; *the game of rings and arrows,* smub-be′; *of bandy or hockey,* kĕk-li-ēlsk. See "*To bet*".

Gape, yawn, to, o-gwa′-lab.

Gather, pick, to (as berries), o-kwil′, o-kwēl; *to gather nuts,* bēb-kod, o-kāp′-o (kaph-po, *hazelnuts*). *Quick, let us go and pick berries,* hai-uk′-lo, o-kwēl′-shid.

Geographical names:—the earth, country, &c., swa-tekhw-t'n (see "*Place*"); *a mountain,* skwa′-tutsh; *snow-peak,* skēls; *hill,* klup, spo′-kwāb, sma′-del; *slide of rocks from a mountain,* shwukhw; *point of land,* skwĕtsks; *point between the forks of a river,* sko-al-ko′; *island,* sti-chi′; *forest country,* skuk-e-kom, stuk-te-kōb; *level country,* suk-hw′-dōp; *prairie, meadow,* ba′-kwōb, ma′-kwōm; *land above freshet,* as-pū-kwub; *tide lands,* o-shūt-lukh; *marsh,* s'che′-a-kwil; *sandy ground,* se-gwus-tulb; *beach,* e-bab-zi-chu; *the sea,* hwultch; *tide,* dzo-kwush-dub; *bay or harbor,* e-hwūl-kwāb; *lake,* tsa′-lal, tsa′-lūtl; *river,* sto-lukw; *mouth of a river,* e′-lōt-sid; *waves,* gwa-le′-ukw; *surf,* dzōl-chu, o-te′-a-kus; *the east,* ka-hōl-gwun-hu; *the west,* atl′-had-ōl-gwun-hu; *the horizon,* e′-la-had; *the interior, inland,* tākt, tu-tākt, kaikhw, skaikhw. See the above respectively.

Get, to, o-hwe′-wi, s'hwe′-wi. *Where did you get [it]?* chād kāts hwe-wi? tūl chād-chu? literally, *from where you?* (hwe′-wi being understood). *Come and get,* utls ki te′ (idiomatic phrase, ut-la, *come,* ki te, *this here*).

Get down, to, o-kwe′-ba-gwil.

Get on or into (*as a horse or a canoe*), o-ke′-la-gwil; *to get up on anything* (as a table or fallen tree, but not on a high place), o-tag-ta-gwil.

Get up, sit up, to (when lying down), o gwud-del.

Gimlet, chĕlp-lin. See "*To bore*", "*To twist*".

Girl (*a young child*), cha′-chas sla′-ne; (*little woman*), si-cha′-chas (si, fem. prefix); *a girl too young to know a man*, ka′-bai; *one just arrived at puberty*, o-bais′-hub, o-bais′-ho-bil; *one who does not menstruate* (perhaps who has failed at the usual age), smo-kwul.

Give, to (*absolutely, as a present*), ab′-shits, ab-bōlts′-t'st. *Give me some powder*, ab-shits uks skwe′-litsh. In the sense of *hand* or *help to*, klēlts. *Hand me some potatoes*, klēls uks spe′-o-kōts. In the sense of *bring*, at-la, ut-la. *Give me, please, some water*, atl-tu′-shids sko ak′-a ko. (Sko, an expression used in seeking the good will of a person.) *Give me some water* (a woman speaking to a woman), yatl-shids swâ-ka ko *Idem* (addressed to a man), yatl-shids do-te′ ak′-a ko. *Idem* (a man to a woman), yatl-shids dōt′-si ak′-a ko. (Do-te′ and dōt-si, equivalent to "*You there*", must be addressed, the first to a man, the latter to a woman only.) *To give to eat, to feed*, kla′-dap; *to give a feast*, ko′-o-dāk; *to give back*, see "*Return*".

Glad, pleased, to be, o-ju-il, hātl. *I am glad you have come* (*glad*[1] *my*[2] *heart*[3] *you have come*[4]), o-ju-il[1] tid[2] hutsh[3] at-a-tat-sla′-chil[4].

Glue (*made of fish-skins*), mat.

Gnaw, to (*as a rat or a beaver*), cho′-tid.

Go, to, o-ōkh, o-hōb, o-hwōb. *I*[1] *go*[2], o-ōt[2]-shid[1], o-tōk[2]-shid[1]. [*Are*] *you*[1] (sing.) *going*[2]*?* o-tōkh[1]-kwōkh′-chu[2]*?* [*You*] *always*[1] *go*[2], ska[1]-kēd ōt′-la[2]. *Where*[1] *are you*[2] *going*[3]*?* chād[1] kāds[2] ōkh[3]*?* *How*[1] *do you*[2] *go*[3]*?* stāb-ab[1] kats[2]-ōkh[3]*?* [*Do*] *you*[1] *go*[2] [*in a*] *canoe*[3]*?* ke-lāb[3] kats[1] ōkh[2]*?* *Are you going soon?* hwe[1] la-lēlsh[2] ho-to′-kw[3]*?* (*not*[1] *late*[2] [*you*] *go*[3]). *He goes*, to-ōkh. [*Are*] *you*[1] (plur.) *going*[2]*?* gwul-la′-po[1] o-tōkh′-kw[2]*?* o-tōkh′-kwōkh[2] chil-lup′-o[1]*?* o-kōk′-tōk[2]-chil-lup[1]*?* *I*[1] *went*[2], tu-o-ōl[2]-shid[1]. *Once*[1] *I went*[2], es-tu-a′-go[1] stats-o′-ōs[2]. *I*[1] *shall go*[2] *to-morrow*[3], da-da-to′[3]-chids[1] tlo-ōkh[2] da′-da-to′ ki-tlūts-ōkh-ho. *Perhaps I will go*, ho-lukht klo-okh, ho′-o-la′-chid klo-ōkh. *To-morrow we will go*, no-kwutl-da′-da-lō ki tlūts ōkh-ho. *In a little while I will go*, da′-chid klo-ōkh ha-ākw. *Presently I will go*, kla-lad da-chid klo-ōkh, te-lakh-hi- (*in the course of the day*) -chit lo-okh. *When will you go?* (sing.), put-tāb-chu l'ōkh*?* put-tab[1] ōkh[2]-chu[3] klo-ōkh[4]*?* (*when*[1] *go*[2] *you*[3] *will go*[4]*?* duplication of verb). *Go*[1] [*to*[2]] *out*[3], o-hōt[1] tu[2] shal-bēkhw[3]. *Go presently*, dai-chu klo-ōkh tel-h'ye. *Go there* (*a little way only*), o-hōt hwul to-di-di. *Let us go presently* (*to-day*), te′-lākh-hi kit'lūs-to′-ku-chitl. *Let them go before*, tūl'o-ōkh shi-itl dzekh-hu. In the last example, tu is the preposition *to;* lo-okh, the future imperative; shi-itl, the pronoun; dzekh-hu, the adverb. The adverbs in some of the previous examples are compound and separated, as in *go presently;* dai is an adverbial particle; chu, the copulative pronoun, *you* (sing.) transferred to it from the following verb; klo, the sign of the future tense; ōkh, the verb; tel-h'ye, a contraction of the adverb a-ti-lakh-he, *to-day*, used in the sense of *presently, in the course of the day.*

Go (imp. of o-hōb), o′-hwa, o-hwākhw. *I go*, o-hwo′-but shid. *I want to go*, tus-o-hwāb-chid, tik-e-wâb, *to go on horseback, ride.* *To go in a canoe*, o′-lutl. *Three* [*they*] *go in a canoe*, la′-olūtl. *To go up hill, ascend*, o-kwa′-tutsh (skwa′-tĕtsh, *a hill or mountain*). *To go round* (*as round a house*), o-ke′-ta-lat-hu. *To go toward the water*,

o-kwetl. *To go inland*, o-cho′-ba. *Go away, away with you, go on (with a story)*, he′-wil, he′-wil-la. See "*Continue*". *Go out*, he′-wil-tu shal-bēkhw. *To go out*, o-shēd-zul. *I go out*, o-shēd-zul-chid.

Go out. See "*Extinguish*".

Good, klōb, tlōb, hātl (*pleasing*, from o-hātl, *to like, to love*). *Do you not like it?* (*is it*[1] *not*[2] *good*[3] *to*[4] *you*[5]*?*) hwe[2] la[1] tlōb[3] twul[4] dug-we[5]? *It is good as it is (good so)*, klōb as-is-ta. *Good-natured*, klōb-ob-klōb. *My husband is good-natured*, klōb-ōb-klōb shūl-ta-dēd s'chest-hu. Used sometimes imperatively, as klōb kat-si labt, *look out (good you see)*; klob-chid o-e′-tūt, *let me sleep.*

Good-bye, ho-i (probably from ōkh-ho, *to go*, and used in sense of *are you going?*). To a single person, if a man, ho-i a-shid (a-shid, *friend*). To several persons, hoi kle-yūt la-hest, apparently *you go without cause.*

Grass, kwe′-kwul-li, hwe′-kwi, ka-gwulhw; *a coarse grass used for mat-thread*, gwus-sōb.

Grateful. See "*Thanks*".

Grave, place of deposit for the dead, skai-yu.

Grave, serious, ai-ai-ash, ai-yi-yash (used also as a nickname).

Grease, gravy, swus; *tallow*, sōkhw-tud.

Green (pale or light), ho-kwats, as-kwād-zil. It is the same as yellow. *Dark-green, blue, or black*, hi-tōt-sa.

Grind, to (as in a mill), o-bet-la-lĕkw.

Grow up, to (as grass), shi-a′-li. *To grow large*, klakhw us-tlākhw, lōt-lil, us-tlōt-lil. *Not to grow large*, hwe-lad us-tlākhw (the *d* probably interposed for euphony).

Guess, to, tla-balts; also *to wonder.*

Gun, hul-to-māls, hwūl-ti-māltsh (qu. from hwul-tum, *a white man*); *a double-barreled gun*, sa′-le-uks (sa′-le, *two*); *a five-shooter pistol*, tsits-latsks; *six-shooter*, ye-latsks (from tsa′-lats, *five;* dza′-la-chi, *six*); *gunpowder*, skwe′-litsh (Nisk.), kwātl-chub (Snoh.); *a bullet*, te′-sud (*arrow*); *shot*, s'bo-kwalts; *gun-flint*, yakh-hwud (*arrow-head*); *gun-screw*, hu-chil-pe′-gwud (see "*Twist*"); *gun-charger, also a charge or load*, klo′-sut; *ramrod*, t'hut-se′-uk-ud. *Loaded*, tu-du-gwalts, tūkh-dug-wush (from o-dug-wus, *to put into*). *Have you loaded?* o-tu-do-gwālts-chu? utl-ts-tād hwul-ti-ma′ litsh (literally, "*Has your gun eaten?*" from o-utld, *to eat*). *To shoot with a gun or bow, q. v.*, o-tōt-sil.

H.

Hail, klĕm-hwe′-la.

Hair, skad-zo, skud-zo. *Hair of pubis*, skwud-de; *beard*, kwēd. Ōd-hut′-zo-sub, *to pluck out the hair. Twisted or braided hair*, tōb-shi-dud. See "*To braid*". *Bushy-haired*, gwish-e′-lus. *Red-haired*, h'k-kwēt-lutsh (he′-kwĕtl-ud). *Curly-haired*, as-he′-butsh. *With the hair parted behind*, as-ku-cha′-go-pats. *With the hair parted before*, kōk-shi-lus. *The hair or fur of an animal*, ta′-bid, ta-bēts; *furry, hairy*, as-ta′-bud.

Half (in quantity), il-chukh; (*in length*), il-tukh. *Half asleep*, il′-chukh as-e′-tūt. *Half-way (on a road)*, o-dug-wa′-bats. *Half full*, tut-hluk′-gwus.

Hammer, sukhwt-s'halt′-hu. *To hammer*, ōt-s'salt-hu, ōt-sus-sud (from tsus-ted, *a nail*).

Hand, the, s'ha′-lat-chi. This is more properly the name for the fingers, there being no special one for the whole hand. Cha′-lesh, signifying *the lower arm* or *the wrist*, is also used. DERIVATIVES and COMPOUNDS: dza-at-chi, *the right hand;* ka′-let-chi, *the left hand;* hwūt-so′-sat-chi, stu-ku′-lat-chi, *the palm;* slu-klal-tla′-chi, slūt-lalt′-sat-chi, *the thumb;* kwe-bukh-hwāt-chi, *the knuckles;* ste-so-halk-sat-chi, *the little*

finger; sukh-he′-a-lat-chi, *the fingers collectively;* ko-hwa′-chi, ko-kwai-chi, k'sōk-tal k'set′-chi, *the nails;* a-chi, *the sleeve of a dress;* o-kwi-dat-chi, *to take the hand;* kwul-la′-chi, *the star-fish;* tsits-latsks, *a five-shooter;* ye-latsks, *a six-shooter*, from dze-lat-chi, *six;* shis-chuk-sit-chi, s'kets-k'set-chi, *a finger-ring;* so-kwāt-chi, *a bracelet of beads.* See also numerals and numeral adverbs, dze-lat-chi, *six;* t'kat-chi, *eight;* sa-lat-chi, *twenty* (sa-le s'ha′-lat-chi, *two hands*); and so on to sum-kwāt-chi, *a hundred.*

Hand, the game of (played with small wooden disks which are rolled on a mat), la-hal, sla-hal. See "*Games*", "*To bet*".

Handle of anything, the, kwud-dub-ba′-lōb (from o-kwud′-dud, *to take*), kwid-do-bai-o-ched; *handle of a knife*, chāts′-a-bed; *an axe-handle*, skub-ut-ud-ul-li.

Hang one's self, to, hwe′-a-kwus′-sub.

Harangue, to, ōd-zo′-hwub.

Hard, strong (not brittle), swāg-wil, kluk′-hu.

Hat, cap, shwais (Nisk.), she′-ukw (from shuk'h, *above*, Sky.); *a woman's hat*, yul-le′-a-kwud.

Haul, to, o-ta′-hwōt; *haul* (imp.), tukh-hōd; *haul back*, tukh-hōd tu lāk′.

Have, to, like the verb *to be*, is wanting. Its place as a possessive verb is supplied by the same adjectives, a-ōk and at-suts, words denoting *presence* or *existence*, or by the connection. *Have you any salmon?* a′-ok kwi[1] sche-dad-hu[2] ul[3] dug-we[4]? (literally, *present salmon with you*). *I have some*, at′-suts. *See, I have some* (*this*) *bread*, he-lāb, at-suts til sap′-o-lil (sap-o-lil, a borrowed word). In other phrases the words seem to be understood. *I have a gun*, ya′-shed hwul-ti-mālsh.

He, she, absolute, tzil, tzin-il. These are never used as nominatives to a verb, and in fact seldom in any mode except in the possessive; as, *his horse*, gwul tzil sti-a-ke′-yu. For the most part, the verb in the third person, both singular and plural, stands alone, and, as elsewhere shown, this person in the present tense is the simplest form in which it occurs. Sud-dītl is, however, sometimes employed as a nominative; as, *he hears*, sud-dītl as-kla′-bōt; *he sees*, sud-ditl o-la′-bit. Del-shid represents a person who is absent; *e. g.*, del-shid, delshid s'hul-shūt-sid (*he understands*), the pronoun being here duplicated for greater certainty. There seems to be no copulative in the third person, unless it be shi, which occurs in the following cases: *at the* (*it*) *house*, ul-shi a′-lal; *that man there* (*he*) *upsets*, o-gwāl-shi al-te, te-itl stōbsh; *I hide it*, o-chād-shis chid, where it is interpolated. This, however, may be a demonstrative pronoun. Sha, shal appear generally to follow the verb, though not as copulatives; *e.g.*, *Do you know* (*him*) *that man?* a-said-hu-chu shal te-il stōbsh? *I know him*, a-said′-hu-chid sha′. *He is here*, at-sud-sha′. In the same manner, *it* (*q. v.*) is expressed by sās and sa-hwās. *My husband is good-natured*, klōb-ōb-klōb shul-ta-ded s'chest-hu. Here shul-ta-did is compounded of shal, *he;* ta, a particle, signifying that the one spoken of is present, and de′-a-de, *just there*, as *across the room.* With these last appear to come hal and hal-gwa; *e. g.*, *that horse is not bad* (*a bad one*), hal sti-a-ke′-yu hwe′ la pāt′-latl; *she likes you*, hātl to-bet′-sid hal-gwa′. The plurals of hal-gwa′ will be found under "*They*", and it may be conjectured that the final syllable is an abbreviation of gwād, *who.* The demonstrative pronouns often take the place of the personal, as will be seen under "*This*", "*That*". See also "*It*".

Heap, a (*of earth*), as-pud′.

Head, the, s'hai'-yūs; *a round head* (one not flattened artificially), chat'-hūs, spāk-hūs; *round-headed*, as-puk-wus, as-hu-po'-kwus; *a flattened head*, ikh-pe'-lus. See "*Body, parts of*". There are a few instances in which the Sélish word kēn, ked, obsolete in the Niskwalli, is still retained in composition. These are mostly proper names of chiefs or persons of good descent, as Pat'-ke-nam, Lākh'-ke-nam, Hat'-te-a-ke'-nam, &c., the meanings of which are lost to the wearers. That of the celebrated Yakama chief, Ka-mai-ya'-kēn, signified in the Spokane, a cognate language to the Selish, "*Head without a skull.*" Other words in the Niskwalli preserving the termination are: hu-ko-kēd, *the crown of the head;* he'-a-ked, *to scratch the head;* as-pe-a kēn, *dead at the top;* perhaps also t'smul-kēn, *the mink.*

Head-band (*for carrying loads*), st-kwā.'-shid, sle-dal'-shid.

Hear, to, as-kla'-bot (from kwil-la'-de, *the ear*), as-lōl-chid; *I hear*, as-kla'-bōt-chid; *thou hearest*, as-kla'-bōt-chu; *he hears*, as kla-bōt, sud-dītl' as kla'-bōt; *we hear*, de-betl as-kla'-bōt; *ye hear*, gul-la-po as-kla'-bōt; *they hear*, as-kla'-bōt tŭl-gwa'. This word is one of several elsewhere mentioned, in which the verb is conjugated from an adjective form.

Heart, the, st'saltch, st'sa'-le (in the sense of *will, wish, opinion, disposition*, &c., the heart being the seat of the mind), hutsh: *u. d.*, hutsh-ka'-lūs, *the eye-ball* (*heart or mind of the eye*); shitl-hat-chub, *to make up one's mind. What do you think? what is your wish?* as-bēd[1] gwud[2] kād[3]-hutch[4]? (literally, *how*[1] *who*[2] *your*[3] *heart*[4]). *Is that your opinion? do you think so?* (*so*[1] *your*[2] *heart*[3]?) as-is'-ta[1] kād[2] hutsh[3]? *My opinion is such* (*of*[1] *me*[2] *heart*[3] *so*[4]), gutl[1] at-sa[2] hutsh[3] as-is'-ta[4].

Heat, to, to put stones on the fire to heat for cooking, tlul ōts, stuts-ults.

Heavy, kh'-āb.

Hide, to, o-chād. *I hide it*, o chād-shis-chid. Here the pronoun shis (*it*) is interpolated between the verb and the copulative. *Where shall I hide it?* al-chād kuts chād-zil. *Hide yourself*, chād-zil. From chā, *a hole, q. v.*

Hill, spo'-kwāb, sma'-del, klup.

Hip, the, on the hip, hōk-k'hāp.

Hired (*as a horse*), as-chōlt-hu.

Hit, to (*as a mark*), o-tōt-sōd. *I hit*, o-tōt-sud-chid.

Hither, twul-te' (*i. e*, "*to this*", place being understood).

Hoax, humbug, to, o-ka'-ka-lad. *You are humbugging*, o-ka'-ka-lĕts chu.

Hobble, fetter, to (*as a horse*), o-ke'-uk-ut-shid (from o-ke'-a-kait', *to hold*, and dza'-shid *foot*).

Hog, po-lo'-kūks; *litter of pigs*, ko-kōk-shu. (French, *cochon.*)

Hole, as-lo'; *a hole in the ground*, cha. DERIVATIVES, chā-ad, *to dig;* o-chād, *to hide;* o-chāb, u-chāb, *to dig roots;* as-chāts, *hidden, the hidden or menstrual lodge;* chāl-ko, *a well.* See "*Where*".

Hook, catch on, to (*as on a thorn*), kle-kwāl'-litsh; *to hook or fasten* (*as with hooks and eyes*), dug-kus'-sĕd.

Hook. See "*Fish-hook*". *Hooks and eyes*, klēl'-gwid-gwul.

Horizon (literally, *the edge*), e'-la-had.

Horse, sti-a-ke'-yu (from sti-kai'-yu, *a wolf*); *a mare*, tau-il; *foal*, stit-ke'-yu, kai-ik. DERIVATIVES, tik-e-wâb, *to ride* (from o-hwōb, a form of the verb "to go"). *A horseman*, tu-ste'-a-kul-la-gwid (from sti-a-ke'-yu, and o-ke'-la-gwil, *q. v.*, *to mount.* See "*Neigh*", "*Hobble*", "*Hold*".

Things pertaining to a horse: *saddle*, hut-se'-lup-id (from si-la'-lo-bid, *the shoulder*); *rope-bridle*, kle'-datl-datl (from kle-tid, *a rope*); *stirrup*, sukh-sha'-de-bad; whip, *q. v.*, hu-cha'-hwo-pud; *spur*, suk-kōl-chid. It is noticeable that in the languages of several western tribes, among which the horse is of recent importation, the adopted name is derived from that of *wolf* or *dog*. In the Yakama (Sahaptin family), a *dog* is kū-si-kū-si, *little horse*, and it is evident that his name was transferred to the horse, and that he thus became the diminutive of his former self. In the Similkameen, the Shūshwap skākh-ha, *a dog*, has been changed to ka'-ka-wāp, and skakh-ha now means *horse*, and kui-kâs-ska' hum *to gallop*. When in 1850 the American miners introduced horses upon the Lower Klamath River in California, where previously they had never been seen, the Alikwas gave them the name of wâ-gi chish'-e, or *white men's dogs*. General George H. Thomas, United States Army, gives as the word for *horse* in the Yuma language, a-hōt; for *dog*, a-hōt-chu-chu; and for *coyote* or *the little wolf*, o-hōt-tol-yu-e'. The idea of domesticity might naturally suggest the adoption of the name of dog, but that of wolf is rather singular.

Hot, warm (*relating to a place*), s'kwul, nūs-kwul'-lum, ōts-gul-le; (*as to persons*), see "*Warm*". See "*Fire*".

House, lodge, a'-lal; *roof*, su-gwudst-hu; *planks*, s'ha'-las; *beams*, as-hu-lat-lab; *doorway* (the same as road), shug-w'tl; *fire-place*, s'ho'-da-le, (from hōd, *fire*); *floor*, hul-lōl-do-pĕd; *a seat in the lodge*, swa-tekhw-t'n; *bed-place*, lul-lo-a'-sed; *a menstrual lodge*, as-chāts (see "*Hide*"); *a sweat-house*, s'hūt-ēts (Nisk.), wōkh-tud (Snoh.).

Household furniture (see "*Baskets*", "*Blankets*", &c.):—*Box, chest*, wuk-kub, wuk-k'kub, wo-kap. *A trunk with brass nails*, as-chitsh-s'do wuk-k'hub. *Ditty-box, to hold trifles*, hud-de-gwēg-sa-le'. *Bucket*, skōd, skwe'-a-kwōd. *Bowl*, saus, sa'-sūs. *Bowl of horn*, spul-kwus. *Dish or plate* (*of stone*), luk-wai; (*of wood*), lil-kwi. *A large dish*, hēkh-pai'-yūltsh (hēkw, *large*). *A cup*, hu-kwe'-a-kōd, sukh-ko'-kwa (see ko, *water*). *Scoop*, tuk-we'-lat. *Tin kettle, tin ware*, kaukh. *Brass kettle*, kwāds-a-lat-hu (ku-la'-hu, *brass*). *Cast-iron pot*, chet-la-holtsh (from chetla, *a stone*). *Stone mortar or metate*, ke-pōtl. *Spoons*, *q. v.*, tsub-bēd, kleb-bud; (*of wood*), t'ko-bōltsh; (*horn*), ha-'lĕkhw. *Cradle*, s'hal-taus, skuk-ke'-itl, s'hal-ted-ōtl. *A seat*, sukh-a-gwud-de.

How, stab. *How do you go?* stab ab kāts ōkh? See "*What*", a-hēd. See under "*Strike*".

Howl, to (*as a wolf or dog*), ka-wōb. See "*Cry*".

How many, kwed, kwe-did, kwe'-ditl. *How many days ago?* (*i. e., how many yesterdays?*) kwe-ditl dat? *How many days to come?* kwēt shla'-he? *How many dollars?* kwēd-els? *How many men?* kwe'-ditl stōbsh. See "*Count*".

How much, as-hēd. *How much a yard?* as-hēd[1] kwi[2] dutch-o[3] stuk-wub[4]? (*how much*[1] *the*[2] *one*[3] *yard*[4]). *How much must I pay?* as-hēd kwād hutch guz-bud-ids'-did. See "*Pay*". *Take as much as you want* (*i. e., how much you want*), kwud-dud as-he' kwāts hātl.

Hug, to, o-ko'-hud.

Hunch-back, kau'-its; *hunch-backed*, as-kau'-itsh. This word is repeated as an incantation if any tale is told by daylight, lest the hearers should become so.

Hungry, ast-so'-wul, as-a'-wul.

Hunt, to (*animals*), klo-hōb. *A hunter*, so-ōb-de (apparently from o-hōb, *to go*).

Hurt or wounded, gwūl-alt. See "*Strike*".

I.

I (personal pronoun, absolute), at-sa, ut-sa, et-sa. *I*[1] *and*[2] (*this*[3]) *you*[4], at'-sa[1]-yūkh[2] ti dug'-we[4]. (NOTE.—The Indian always puts himself first.) *My* (*of*[1] *me*[2]) *opinion*[3] [*is*] *so*[4], gutl[1] at'-sa[2] hutch[3] as-is'-ta[4]. [*Are*] *you*[1] *angry*[2] *with*[3] *me*[4]? o-hēt-sil[2] chu-hu twul[3] at-sa[4]? *I*[1] *comb*[2] [*this*[3]] *myself*[4], te[3] at-sa[4] ōp-klo-sub[2]-chid[1].

(Copulative prefix.)—In the simple form, the above are never used as nominatives to a verb, but in combination with the past or future particles they are so employed, and are then to be considered copulative prefixes; *e. g.*, with the past, tets, tet-sa, tits, tūts, stats, stits, stūt, stūts. *I came*, tet-sa-hwutl. *I have often gone*, kād tets-ōkh; ka-hat-la-hu tūts o-ōkh. *I came from Port Townsend*, tūl ad KA'-TAI stits atld. *Long ago I came*, es'-tu a'-go stūt klut-chil. *I have done eating*, o-ho'-yo tits utld. With the future particle, tlūts, klūts. *I shall go to-morrow*, da'-da-to ki tlūts ōkh-ho, *or* klūts ōkh-ho.

(Independent nominative.)—Kets, kits, kuts, kwēts. These forms precede verbs or words used as such, but never become copulatives. They seem to be compounds of the demonstrative pronouns (having the force of the definite article), ki and kwi, with at'-sa, ut'-sa, or ĕt'-sa. *I can't find* [*it*], hwe kits aid'-hwu. *I don't know*, hwe' kits a-said-hu. *Where shall I hide* [*it*]? al-chād kuts chād-zil? *I did not know I was drunk*, hwe a kwēts a-sai-alt-hu kets as-hwul-ku (the pronoun here being duplicated).

(Copulative suffix.)—Chid, chud, shid, shed, shūt. This is by far the most common form in which the pronoun is used. *I see*, sla-la-bit'-shid. *I work*, o-yai'-ūs-chid. *I return*, o-ta'-shit-si chud. *Yesterday I came here*, to-datl-dot shids ōt'hlet-chi twul te'. *Last night I said, &c.*, ash-tu slat-la'-hel-shūt tūt-hōt-hōts-bid. It is sometimes duplicated, *If I go*, ho-la'-chid klo-ōkh-chid. It may also be used accusatively after the imperative, *Teach me*, o-gwa'-la-chid. In several of the above examples it will be seen that where the verb is preceded by an adverb or other part of speech directly relating to it, the pronoun is referred back to the latter.

Ice, an icicle, skakhw, ska'-ko. See "*Water*".

Idle, lazy, unwilling, as-che'-litsh, che'-litsh.

If, ho-la', a-mēl, a-bēl. *If I go*, a-bēl-chid klo-ōkh; ho la'-chid klo-ōkh. See also "*Perhaps*".

Ignorant, ast-zāt'-lab. *I do not know how*, ast-zāt'-lab-chid. See "*Mistake, to*", ōd-zāt-lab.

Imitate, to, ōt-du-so-wēl.

In, into, within, dēkhw, de'-ukh, as-dēkhw, us-dēkhw, as-de'-ukh, us-dukhw', hud-de'-hu, hud-dēkhw'. *We are within the house*, as-dukw'-chil-ki-a'-lal. *Come inside*, ut-lat-li hud-dēkhw' o-hud-dēkhw-chu (imperative adverb). *To put into* (*as water into a basin*), o-dug-wus.

Indeed, very, is-shi-de'. *Very long ago*, is-shi-de' ha'-go.

Indians. See "*People*".

Insects:—*beetles, bugs, &c.* (generic), st'klīt-la-al'-kum, slit-lal-kub; *flies*, hwai-o, hai-o'-hwa; *humble-bee*, mau'-kwa-lush; *yellow wasp*, sukh'-sud-dub; *mosquito*, kwād; *ant*, mit-chi-lo'-la; *spider*, to-pel (Nisk.), ho'-bub-ta'-kwil (Sky.), *its thread*, kled-tid (see "*Rope*"); *flea*, cho'-tub; *grasshopper*, ke'-ko-wuts; *lice*, bĕskh'-chād; *maggot of blow-fly*, shōd-za; *sting of an insect*, te'-sid (see "*Arrow*").

Industrious, as-baltsh.

Infant. See "*Child*".

Inland, the interior, up a river, kaikhw, skaikh, kekhw, tak, stāk. These words are often used in combination, as mis-kai'-hwu, stāk-ta'-mish, *i. e., people that live inland.*

In shore, towards the shore (*when on the water*), ta-tuk-tus (from tāk, *inland*). It is also the word of command, "keep in", "make for the shore".

Iron, a knife, as the iron, snōkw; no-kwēd, *an arrow-head of iron.*

Island, sti-chi'; (dim.) sti'-ta-chi.

It, sās, sa-hwās. This at least appears to be the meaning of the words, *c. g., Is there anything? (any it)*, a-o'-kwi sa-hwās. *Where is it?* al-chād kwi sās? See also under "*He*".

Interjections. For convenience' sake, the order is reversed, as they are untranslatable. Ad-di-da'! *alas!* expressive of grief or deprecation. It is the wailing cry for the dead. For an example see under "*Wail*". A-ha! as in English. An-a'! al-a'! denote deprecation, remonstrance against mischief, &c. At-shi-da'! expressive of surprise, astonishment. At-chi-da'-chi-du! the diminutive of the last, signifies a little surprise, coupled with pleasure or amusement. A-sash'-i-ma! (used only by women), denotes vexation, *for shame! stop that!* A-sash-e-b'ho-yo'! has the same meaning, but is employed only by men. As-he'-hi-he'! as-he'-ha chu! *for shame you!* used in merriment. E'-si-uk! *just so, very well.* Es-si! he'-si! expressive of satisfaction. E'-si-āb! ēs'-si-āb! from es-si and si-āb, *chief*, a term of flattery used by women towards those whom they wish to propitiate, or sometimes in mockery. As a verb, it means to flatter or coax. It is a common salutation to a person of note on approaching a lodge. E'-ya'! an exclamation in play, as when one pulls another's ear. Ha-wo'! a salutation on arrival. Haukh! *hurry! hurry up!* Hi-ye'! expressive of amusement, derision, or disbelief. Hēt'-sil! *for shame!* uttered with different degrees of earnestness or anger. Ish'-i-ba! another word expressing satisfaction or assent, *very well.* Is-sa'! i-sākh! impatiently calling the attention of one not listening, or enforcing a command; as, is-sākh! ho-yukhw! *stop that!* Stāb! *what!* Wō'h! used in reply to is-sa', *what do you want?* or indicates that one does not hear. To the same class of words belong "*Good bye*" and "*Thanks*", *q. v.* A curious form is the converting a noun into an interjection; as, stuk-ke'-wi-wu! *oh! beaver*, imploringly.

J.

Jealous, as-hutl; *to be jealous*, o-hut-lush. See "*Sick*".

Joint, hinge, yuk-kōd.

Just now, da'-hu, dakhw. *I have just come*, da'-hu-chid o-hlut chi. See da under "*Presently*".

K.

Kamas, a bulb which forms a principal article of food (*squilla esculenta*). This is a "Jargon" word derived from the To-kwāt or Nootka, chamas, *sweet*, and is in universal use throughout Oregon and Washington Territory. *To dig kamas*, o-had-zut-lud; *the kamas stick for digging the root*, kl-kā'-lid; *the cross-handle of same*, sukh-ha'-kia.

Kettle (*of basket-work*), si-ālt; (*of tin*), kaukh; (*of brass*), kwāds-ā-lāt′-hu, see "*Brass*"; (*of cast iron*), chĕt′-la-holtsh, *i. e.*, *stone-basket; the cover*, stē-kōt-sid; *the bale*, tsub-a-tā′-de.

Kick, *to*, ōd-zo′-bōd, ōd-zo-būt.

Kill, *hurt*, *wound*, *strike*, gwūl-alt; *killed*, kwo-ōt-did. *How many men were killed?* kwe′-ditl kwo-ōt-did sto-o′-b'sh? The mode of killing is generally specified. See *To shoot*, *stab*, *strike*, &c.

Kiss, *to*, twūl-kōt-sids, kōts-a-dits.

Knee-pan, hwai-yu, la-ka′-lōt-sid.

Kneel, *to*, bil-āl-hab, bil-a′-lā-hab.

Knife, snōkw (*i. e.*, *iron*); *a two-edged knife*, hut-tut-tāp′; *point of knife*, se′-luks (*end*); *edge*, se′-la-huds; *handle*, kwud-dub-ba′-lub (from kwud′-dud, *to take*), chāts-a-bed; *joint or hinge*, yuk-kōd; *sheath*, sno-do-kwāl′-li; *notched*, *nicked*, as-tūtl-kwa′-had.

Knock, *to*, s'hu-tēt-sūt-sid; *to knock on the head*, cha′-wa-tub; *to kill by knocking on the head*, chikh-kēkh′-tub.

Knot, *tangle*, ōt-tlōts; *to knot*, *to net*, ōt-tlōts-ōt; o-tlōts-l'hōb, *to catch sea-fowl in nets;* klōts-a′-lĕkw′, *to tie*.

Know, *know how*, *understand*, *q. v.*, o-a-said′-hu. *I*[1] *know*[2] [*to*[3]] *you*[4], a-said-hūt[1]-shid[2] twul[3] dug-we[4]. *I have known*[1] *you*[2] [*always*[3]] *a long time*[4], skōs[3] tūs-ā-said′-tu[1] esh-e a′-gwo[2] dug-we[4]. *Do you know that man?* a-said-hu-chu shal te-il stōbs'h? *I know him*, a-said′-hu-chid sha′. *I don't know*, hwe′ kits a-said′-hu. *Do you understand?* a-said′-tu-chu′? See "*Understand*". It also means *to be apt*, *expert at*, &c. *Truly*, *he is a great eater*, tūtl[1] a-said-hu[2] kwi[3] sutld[4] (*indeed*[1], *he knows*[2] *his*[3] *food*[4])

Knuckles, hwe′-kwi-bukh-hwa′-chi.

L.

Lake, tsa′-lal, tsa′-lūtl (Nisk.), ha′-cho (Snoh.).

Lame, as-hwut-lap, *i. e.*, *broken* (from o-hwutl, *to break*), kluk-shit. See "*Foot*".

Land, *to* (*to come to land*), kla′-lel. See "*Shore*".

Language. See "*To speak*".

Lap, *the*, o-lil′.

Lap, *to* (*as a dog does water*), tl'-kaukh, from kla′-lap, *the tongue*, ko, *water*.

Large, hēkw, as-klākhw; *large round*, muk-kwāt-hu.

Lash or lace, *to* (*as a child in the cradle or the thwarts in a canoe*), *to tie*, hukh-hud. *I lash*, huk-hēd-shid. *I have tied up the cat*, kwād hukh-shid ta pish-pish. See "*Tie*".

Late, *tardy*, *to be*, o-shōb; *you are late*, plur., o-shōb-chil-lup; *very late at night*, ha-gwo tūt-la′-hel, *i. e.*, *long ago night*.

Lately. See "*Just now*".

Laugh, *smile*, o-hai′-ub.

Lazy, as-che′-litsh. See "*Idle*", "*Unwilling*".

Lean (*not fat*), as-klo′-il, klo′-wil. See "*Cold*".

Leaning, dza′-ka-gwil, from ōd-zākhw′, *to blow down*.

Leave, *to*, *a person or thing intentionally*, ōt-hlug-wutl, o-klug-wutl; *to leave anything by mistake*, ul-be-yūkh.

Leaves of trees (*narrow or acicular*), sh'kul-chi-chit; (*broad*), chub-o-ba; *leaves of the maple-tree*, s'chōt-la.

Left, to the, kul-la-li-gwut; *the left hand*, ka′-let-chi; *left foot*, kal-shid.
Lecherous, as-i-la-kwut. See "*To copulate*".
Leg. There is no name for the whole limb. See "*Body*".
Leggings (*of skin*), hats′-a-be-dāk′; *a pair of leggings*, yul-shid; *an odd legging*, kluk-shid. See "*Foot*".
Lend, to. See "*Borrow*".
Level, suk'hw; *level country*, suk'hw-dōp.
Lick, to, kla′-kwal-lekw, from klal-lup, *the tongue.*
Lie, to, o-bud-chub; *a liar*, tus-budsh; *one who tells fibs or little lies*, tus-be-budsh; *it's a lie*, budsh. It means also *a hoax*; "*fudge.*"
Lie down, to, o-tud-zel; *lie down* (imp.), tud-ze-lukhw′; *lying on the belly* (used of people only), as-tākh′-ha-gwil; *lying on the back*, as-kukh (applicable also to things, in the sense of "right side up").
Lift up, shuk-ud (shuk'h, *up*, *above*).
Light (not dark), as-lākh′; *the light*, lākh (see "*Day*"); *to light* (*as a candle*), ho-duk-shid.
Lightning, wok′-sum.
Like, so, as. See "*So*", "*Thus*".
Like, to. See "*Love*", "*Good*".
Limber, chāp.
Lisping, as-kle′-da-lĕkhw′.
Little. See "*Small*".
Lizard, shel′-shel-a-wāp; *salamander*, pīp-kāt-zūtl.
Load, to. See "*Gun*".
Lodge. See "*House*".
Long (*in dimension*), hāts.
Long ago. See "*Formerly*".
Look for, seek, gwut-chid, o-dzēl-hūt. *Look*[1] *and presently*[2] *you*[3] *will find*[4], gwut′-chid[1] dai[2]-chu[3] klo-ēd′-hwu[4].
Look out! take care! klōb kāt-si lābt (*good you see*), from o-la′-bit, *to see.*
Looking-glass, s'hu-lal-bus, from o-la′-bit, *to see.*
Loose (*as a dress*), hwut-hwulb′ (from o-hwutl, *to break*, *q. v.*). *To loosen, untie, unfasten*, gukh-hēd′, from o-guk′, *to open.*
Lose, to (*at play*), o-she′-gwi-tub, ōt-sal-tub. *I lose*, ōt-sul-chid. See "*Bet, to*". *To lose or drop anything*, o-ho′-but-sūt. See "*Drop*". *I have lost* [*something*], o-hwil-lalt-shid.
Loud, a-kēk'w; *to talk aloud*, o-hōt-hōt a-kek'w.
Love, like, to, o-hātl. *I love my husband*, t's-hātl te-itl s'chest-hu. *I love my wife*, hatl-tu-chid tsi-itl chug-wush. *Do you like me?* hātl-to'bsh-chu-hu? See also "*Wish*".
Lover (*of either sex*), skuds.
Low (*not loud*), takh-hals. *Speak low*, tākh-hals kāts hōt-hōt.

M.

Maize, Indian corn, stul-ēls. The word has some association with *beads.*
Mammals. See "*Horse*", "*Mule*". There is no general name for quadrupeds. *Buffalo*, also *cattle*, kwīst; *calf*, so′-lūs; *elk* (*cervus canadensis*), tsuk′-w'sh; *the buck*, mai′-ets, kwāg′-witsh; *doe*, ch'lt-se′; *calf*, so′-lūs; *deer*, ske′-gwuts; *buck*, as-gwa′-dukw

(*horned*); *doe*, tault'-si; *fawn*, tul-la', kai'-ik; "*big-horn*" (*ovis montana*), ha-le'-wuts (Skagit); *mountain-goat* (*aploceras am.*), swēt'-le; *hog*, po-lo'-kūks; *grizzly bear*, stub-tābl, schāt-klub; *black bear*, s'chĕt-wūt; *raccoon*, blōps; *dog*, *q. v.*, ko'-bai, sko'-bai, ske'-ha; *bitch*, to'-witl; *large wolf*, sti-kai'-yu; *prairie-wolf* or *coyote*, ska'-um; *beaver*, sti-kukhw, sti-ka'-ho (Nisk.), stukh-hwu (Skagit), skun-nitch (Snoh.); *muskrat*, skud-dikhw, skud-dēl (it is *the beaver's younger brother*); *sea-otter*, na-hātl; *land-otter*, skātl (Nisk.), skul-kutl (Skagit); *mink*, ts'mul-kēn (Nisk.), bes-chub (Skagit); *weasel*, kle'-ch'm (Nisk.), scha'-chum (Skagit); *skunk*, skub-bi-yu; *cougar*, swau'-wa; *wild cat*, pe-chub; *domestic cat*, pish-pish (English); *aplodontia*, sho'-w'tl (it is *the oldest of all animals*); *marmot* (*arctomys flaviventris*), swe'-a-kwun; *kamas-rat* (*geomys*), skad'h (*thief*); *hairy-tailed rat* (*neotoma*), ko-dai'-yu; *pine-squirrel* (*sciurus*), skād-zu; *ground-squirrel* (*tamias*), skwātzl; *shrew-mole* (*scalops*), pel-kut-chi; *mouse*, kwa'-tun, skwa'-tud; *bat*, pep'-a chi; *seal*, as'-hu (Nisk.), sōpks (Sky.); *porpoise*, k's-si'-o.

The female of any animal, skla'-de, tau'-itl.

Parts of animals:—*Horns*, gwa'-dukw; *hoofs*, s'k-kōl'-shid; *claws*, kwâkh-shud (*toe-nails*); *hair* or *fur*, ta'-bid, ta'-bĕts; *mane*, kwus-sātld; *skin* (*with the hair on*), skwa'-sub (*dressed*), wo-ai-ib (*i. e.*, *worked*); *tail*, smut'-ti-sup; *tail of beaver* or *muskrat*, stul-a-bĕd'; *bladder*, sūs-hwād, spu-sāltch, s'hu'-pu; *paunch*, kwas-ul-sh'd; *liver*, s'cha'-lōb; *bone*, s'blau'-yu; *ribs*, luk'h; *sinews*, tidsh, tētsh; *flesh* (*of animals and birds*), be'-yets; *fat*, sōhw'-tud; *entrails*, kād-zākh'.

Make, to, o-yai'-ūs. See "*Do*", "*Work*".

Man (*vir*), stōbsh, sto'-būsh, (plur.) sto o'-b'sh, sto-bo'-b'sh, (dim.) sto'-to-mish; *a youth, grown up*, lug-wub, wul-lōt-lil. See "*Mankind*".

Mankind, a man, (*q. v.*, *vir*), stōbsh, sto'-būsh; *woman*, *q. v.*, skla-ne, sla'-de; *people*, *q. v.*, *persons*, *Indians* (*homines*), ats-il-tel'-mu; *chief*, si-āb; *people of the better class*, ska'-ka-gwutl; *common people*, si'-la-had; *slave*, sto'-duk; *strangers* (*of other tribes*), la-le'-ats-il-tel'-mu; *white men*, hwul-tum; *aged persons of either sex*, skle'-bōt, skul-le'-bōt; *man* or *woman*, lo'-lūtl slōbsh *or* skla'-ne; *middle aged woman*, *old maid*, klul-lub skla'-de; *father*, *&c.*, see "*Relationships*"; *lover of either sex*, skuds; *strumpet*, tūs-kud-dub; *bastard*, de'-bul-skud-dub; *hermaphrodite*, kled-o-ēb; *a posthumous child*, hūt'-lu-gwul-le'-gwād-dub; *young man grown up*, lug-wub; *boy*, cha'-chas, cha'-chesh; *girl*, cha'-chas sla'-ne, si-cha'-chas (see "*Girl*"); *infant*, de-bad-da (see "*Child*"); *children*, we'-ās-so; *first-born child*, s'chul'h; *fool*, shwul-luk; *hunchback*, kau'-itsh; *thief*, ska'-da, tūs-ka'-da, skai-ki-kai; *liar*, tūs-budsh; *fat man*, mukhw; *friend*, a'-shid, a-shud; "*medicine-man*", *conjurer*, sho-dāb', sho-nām'; *carpenter*, o-pai-uk; *hunter*, sōb-de. See under "*People*", "*Place*" "*Relationships*".

Many, much, ka, kād, kāt. *Many persons*, kāt ats-il-tel'-mu; *many things*, kāt es-tāb'. *You talk much*, kāt t'ad-sa hōt-hōt. *Not many*, hwe-la-ka'; *not very many*, hwe'-la-ka'-ka; *many times, often*, ka-hat'-la-hu; *seldom*, hwe-la-kād (at'-la-hu being understood). Ka is also used as the plural prefix; as, ka-sla'-de, *women*.

The letter *k* appears to be the ultimate radical, not only of this, but of other words signifying quantity, abundance, and their derivatives, as, for instance, uk, *some*, and its modifications; also of the word ek-ke or ik-ki, denoting *accretion*, used principally in joining two numerals; as, pa'-duts ik-ki dut-cho, *ten plus one*, or

eleven, &c.; but sometimes also to reinforce ka; as, o-ho'-yu-chid ek-ke ka', *I do many things.* I am further disposed to think that ko, *water*, with all its derivatives, takes its origin in the same fundamental idea.

Marry, take a wife, to, n'sla'-lĕkw (sla'-ne, *woman*), ōbs chug-wush. *I wish to marry*, ikh-che-gwa'-sub-chid (from chug-wush, *a wife*). *To take the wife of a deceased brother*, ba-lōt-sid-dub (sma'-lōt-sid, *brother's widow*).

Marsh, swamp, s'che'-a-kwil; *marshy, miry*, as-gul-lu'-tud.

Mask (used at dances, &c.), stet-kwa'-mūs.

Mast. See "*Canoe*".

Mat (*of flat rushes*), kōt; (*of round rushes*), skwe'-gwut. *The under mat of a bed*, sla'-gwid (from slā-gwuts, *the inner bark of the thuja*); *other bark mats*, ch't-lak', es-chāt'; *mat-needle*, klākw'-tid; *scraper for smoothing mats*, hud-da'-lu-sid (Nisk.), h'da'-de-set (Snōh.).

Meat, flesh (*of animals and birds*), be'-yets; (*of fish*), tālts.

Measure. See "*Count*".

Medicine (*in the sense of physic*), stul-jiūkh'. *A doctor*, stul-jiūkh ha-lĕkw-chid (from hut-la' lekw, *to suck, to raise a blister by suction*), one of their usual curative processes. See "*Medicinal plants*".

Melt, to (*as snow*), ōt-zukhw', dzukh-hwālts'; *to become soft* (*as grease*), o-bĕt'-lil, *melted*, as-met'-lin, as-bet'-lil.

Menstruate, to (*for the first time*), o-bais-ho-bil, as-baiş'-hub; *I menstruate*, as-bātl, kwo-chid, o-batl-kwo-chid; (*subsequently*), as-mal-ko. It would seem that the former word applies to a condition which has terminated; as, ka'-bai is *a girl who has not reached her period*, and ho'-bil signifies *cessation; the menstrual lodge*, as-chāts (*hidden*).

Merry, sat-se-kub (also used as a nickname). In Skywhamish, as-hu-sai-kub, *the tail of an animal*, expresses the same idea as in English *waggish*.

Message, kwād'h; *to send with a message*, o-kwāt-sid-chud.

Metals:—iron, snōkw; *brass*, ku-la'-lat-hu; *tin*, kaukh; *gold*, he'-kwitl (*red*); *silver*, hōk-ōk *dollar* (*white dollar*).

Middle (*of length*), it-lug-wuts, ōk-se'-gwus, o-dug-wa'-bats; (*of width*), o-da-gwitsh, o-dug-witsh; *around the middle*, litl-o dug-witsh; *the middle section of a fish*, so-di-gwa'-bats.

Milk (*same as breast*), skub-o'.

Mind. See "*Heart*".

Mine, gutl at'-sa (*of or belonging to me*).

Miss, to (*a mark*), o-kwutl; *I miss*, gwutl-shid (equivalent to "*throw away*", *q. v.*)

Mistake, blunder in speech, lose the way, to, ōd-zāt'-lab; *I am mistaken*, ōd-zāt'-lab-chid. See "*Ignorant*".

Mix, to; also to mistake one for another, o-bal-bal; *mixed*, as-bal'.

Moccasins, yal'-shid.

Money. The currency of the North Pacific consisted of a species of "wampum", known in the T'sinuk Jargon as hai'-kwa, made of strings of dentalium-shells a fathom in length, or as much as would reach from tip of the fingers of one hand to those of the other. *Shells* (*of all sizes*), net'-chu; *of standard size, or less than forty to the fathom*, hōtl; *smaller sizes*, so-lākh, so-lukh; *coined money*, da'-la (Eng.).

Moon, slo-kwālm; *new moon*, skēt, o-kēt′, wa-kēt′-a-hub, es-kēt′-a-hu; *full*, te′-de-hap, ska-ka-lak′-ho; *wane*, tsa, tūts-a′-lūs-ho; *dark of the moon*, es-tukh-a-hu (*gone out, extinguished*). The signification of the other words was not explained. See "*Mythology*".

Morning, klōp. See "*Sunrise*".

Mortar (*of stone, for pounding seeds, a metate*), ke-pōtl.

Mother. See "*Relationships*".

Mount, to (*as a horse*), o-ke′-la-gwil; *I mount my horse*, kai-la-gwil-shid hwul sti-a-ke′-yu.

Mountain, swa′-tatsh, spo-kwub, sma-del; *a snow peak*, skēls; *a hill*, klup; *to ascend*, o kwa′-tatsh.

Mouth, kād′-hu; *to open the mouth*, o-ka′-had; *to shut the mouth*, o-kub-bo′-sub; *with the mouth pursed up*, as-to-batl-dutl; *open-lipped*, as-kād-as; *the mouth of a river*, e′-lōt-sid. This word offers some curious speculations; as-kād-as, as shown, means *open-lipped, showing the teeth*, a term applicable to *the kamas rat* (*geomys*); skād'h; *the hairy-tailed rat* (*neotoma*), and *the pine-squirrel* (*sciurus*), skād-zu. All these, and especially the first two, are notorious thieves, ska′-da. It would therefore seem at least probable that the animals took their names from their peculiar conformation, and their habits suggested the name which has thus obtained for *thief*. Further, the practice of courtship among young Indians is for the lover to lie with his sweetheart, skuds, *by stealth*, whence o-kād-dab, o-kud-dub, wo-kud-dub-ukh, *to court or make love to;* tu-skud-dub, *a strumpet;* and de′-bel skud-dub, *a bastard or child without recognized father*. Finally, the same root is found in skōd-za-lĕkw′, *sodomy*, and in skud-za-labt′-hu, equivalent to the French *bougre*.

Move (*to make room*), dzukh-tzut; *to move from place to place*, gwitsh-gwitsh.

Much. See "*Many*".

Muddy, wet, as-lukw, as-luk-wa-dub; *to become muddy*, tu-tēwk′-o-bil, tus-te′-o-bil, ot-hu-pud-dub.

Mule, hēkw-gwil-de′ (hēkw kwil-la-di, *big ears*).

My, gutl at-sa (*belonging to me*), tid, sh, shed, (fem.) sed; *my horse*, gutl at-sa sti-a-ke′-yu; *I think so* (*so my heart*), as-is′-ta tid hutch; *I am glad* (*glad my heart*), o-ju-il tid hutch; *my friend*, shid-a′-shud; *my house*, shed a′-lal; *my wife*, sed chugwush. Sh appears to be the prefix in addressing or speaking of male relatives; s, which is the feminine prefix also, in speaking of or to females, *e. g.*, bād, *father;* sha′-ba, *my father;* skoi, *mother;* sa′-ko, *my mother;* ke′-ya, *grandmother;* se-ke′-ya, *my grandmother;* ka-se′, *uncle;* shuk-us-e, *my uncle, &c.* See "*Relationships*".

Mythological characters. There is some confusion as to the identity and offices of the principal personages recognized by the different tribes, though the system is substantially the same with all. The most important among the Niskwallies is Slo-kwālm, *the Moon*, who, in conformity with their ideas and habits, is the elder brother and superior of Klo′-kwatl, *the Sun*, both having been born of a woman without the intervention of a father. The relation to these of Dokwibatl, the Skagit and Skyhwamish deity (so to speak) is uncertain. By some he was represented to me as the chief of all, holding the same rank with the Ika'nam of the T'sinuks, Amotekēn of the Flatheads, and Time′hu of the Spokans. By others he was confounded with Hwun-ne′. Slo-kwalm is the Spa-ka′-ni of the Flatheads, except that they, like some other tribes, thought the sun and moon to be the same, or at least

gave them the same name. Hwun-ne′, Hun-ne′, or Hod-de′ is probably the same as the I-tal′-i-pas of the T'sinuk, the Spīl′-yai of the Klikatats and Sinch-lep of the Flatheads (*the prairie wolf*), and as the Smi′-an (*badger*) of the Spokans; the western representative of Manabozho, the Great White Hare of the Algonkins. From their relations with the tribes beyond the Cascade Mountains, the name of Spilyai is as familiar to the Niskwallies and Smian, to the Skagits and Skywhamish, as their own names for that character, and even more generally used. The name of Hod-de or Hun-ne′ is very probably derived from hōd, *fire*, which, according to some accounts, he introduced. It is not a name for the animals mentioned, as the others are. Skotam was a female whose house was in the west, and who created pestilence and especially the small-pox. She ranked next in power to Hwun-ne′, by whom she was destroyed. The various demons who peopled the primeval world are called S'hui-ām (Nisk.), Si-a-ye-hōb (Skagit). The Niskwalli name appears to have the same origin as si-āb, or si-ām, *chief*. They correspond to the T'sinuk, elip tilikum, or "*first people*", *i. e.*, *preceding mankind*. Among them are Shwoi-ōkw (*the snail*), the Tat-at-hle′a of the Klikatats, *a gigantic ogress;* M's-jug-wa *or* Zug-wa, *frights or monsters;* the Kwāk-wa-stai-miūkh, *a race of pigmies skilled in fishing;* Ke-lo′-sumsh *or* ke-lo′-sām-ish, *giant hunters of the mountains*, and numerous others. Ti-yūtl-ma is the spirit who presides over good fortune or luck of any kind (Ske-lal-i-tūd). Tse′-at-ko are a race supposed still to exist, haunting fishing-grounds and carrying off salmon and young girls at night.

N.

Nails (*of fingers and toes*), ksōk-tal′-k'ēt′-chi, ko-kwa′-chi.

Nails (*for boards*), tsus-tud. See "*Hammer*".

Naked, as-la′-gwit-sa.

Name, s'da′, s'dās. *What is your name?* gwāt kwāts'da′? *What is his name?* gwāt kwi s'dās? *To name, to give a name*, o-da′-at-sid.

Navel, blal′-gwa.

Near, chīcht. *Come near* (imp. adv.), chicht-chu. *Nearly*, hwe′-la-lil, *i. e.*, *not far* [*from*].

Neck, the, kai-ukh′-kwa, as-jādsh; *throat*, skāp-sub. *Necklace*, jād-shib.

Needle, pots′-det, pād-sted, to-ta-la′-pud. *Mat-needle*, klakw-tid. *To sew*, o-pāt-sted. *Thread*, *q. v.*, sukh-pāts (*for the needle*).

Neigh, to, ād-ze′-uk-u.l, o-tse′-a kud.

Net. See "*Catch*", "*Fishing*", "*Knot*".

Never, hēd-du-ya, hwe-put-hēd.

New, klaut, klo′-wut.

Night, klākh, sklākh, slakh-hel, sklakh-hel; *dark*, sklakh; *evening*, slat-la′-he; *midnight*, as-dat, is-dat; *at night*, ul ki sit-slākh′-hel; *last night*, to-tlākh′; *last night at midnight*, is-tūt-lākh′ ish-dat′; *to-night*, a′-ti-slākh′-hel. *To-morrow night*, da-da-to ōt slākh′-hel. *Very late at night*, ha′-gwo tūt-la′-hel (*long since night*). See under "*Day*" for relations of *light* and *dark*.

No, not, hwe′. COMPOUNDS, hwe-kwi-stāb, *nothing* (from kwi, *it*, and stāb, *a thing*); hwe′-kwi-gwāt, hwe′-kwi-kwād, *no one, nobody* (from gwāt, kwād, *who*); hwe′-la-chād, *nowhere* (from chād, *where*); hwe′-la-iil, *almost, not far* [*from*]; hwe′-la-lēlsh, *soon*

(from lil, lēl, *far*); hwe-la-hākw, *not long until* (from hākw, *by and by*); hwe-la-ka′, *not many;* hwe-la-kād, *not often* (from ka, *many*); hwe-ta′, *nothing* (from ta, *that*); hwe as-is′-ta, *not so* (from as-is-ta, *so*).

Noon, ta′-gwut, ta′-kwut, ta′-ta-gwut.

North. See "*Wind*".

Nose, muk-s'n, muk′-shid; *the holes for the nose-ornament*, as-hwul-lo′-uks (from aslo, *a hole*). *Hook-nosed*, as-hu-cha′-tus; *long-nosed*, hāds-kus; *pug nosed*, as-kātks; *flat-nosed*, as-hu-pēlks; *nostrils*, as-lo′-lo (from as-lo′, *a hole*). *To wipe the nose*, duk-e-k'k-sud. *You wear the nose-ornament*, as-hu-shēlts-k's-chūkh.

Notched, dinted, as-tutl-kwa′-had.

Nothing, for nothing (in the sense of *without purpose, from mere curiosity, gratuitously*), *also worthless*, pāt-latl. *It is nothing to me*, pāt-latl al ut-sa. *I was merely laughing*, pāt-latl o-hai′-ub. *You come early* (*i. e., unnecessarily so*), a'l-chil pāt-latl-chil. The word has apparently itself a root in at-la, *to come*, and is often associated with la-hais-ta, la-hest, understood to signify *to come or go without purpose.* Pāt-latl-chid la-hais′-ta, *I came for nothing, from mere curiosity, or out of idleness.* See "*Good-bye*". *That horse is not a bad one*, hal sti-a-ke′-yu hwe′ la pāt-latl.

Now, a-te′-etl.

Numerals. The cardinal numbers in this as in many other languages not confined to America are modified according to the objects to be counted. So far as yet noticed, however, the distinction in the Niskwally is confined to two classes, which may be termed simple cardinals and cardinals of value. In certain other languages, it is carried to a remarkable extent, indicating not merely the ideas styled by some writers noble and ignoble, animate and inanimate, but those of length, form, and such conditions of existence. The subject has been noticed in Smithsonian Miscellaneous Collections, No. 160, App. B. It is unfortunate that the inquiry in the present case was not pushed when the materials for this work were collected, as it remains uncertain whether other objects than money are included in the second form, or whether other forms exist. Father Mengarini, in his Grammar of the Selish (Shea's Linguistics, No. II), says of the numbers, "They are duplex, one set relating to things, the other to persons", and gives the digits accordingly. It is therefore probable that, as the two languages are of one stock, the same number exists here, but it is noticeable that the set relating to persons given by him corresponds to that used by the Niskwallies for money, whereas in the Niskwalli the simple cardinal seems to be applied to men. It is a remarkable circumstance that the adjective sign *as* is often prefixed to these numbers, showing an instinctive, although doubtless an unconscious, idea of their place among the parts of speech.

The system of enumeration was evidently quinary, and has gradually assumed a more decimal form, the tendency to contraction and changes from other causes obliterating the derivations of the second from the first five digits. The original root in the name of *finger*, s'ha′-lat-chi, still remains in the words for *six, eight, twenty*, and the succeeding *tens*. The digits are as follows:

Simple cardinals.		Cardinals of value.
1, as-dut′-cho,	dut′-cho,	che-ēlts.
2, as-sa′-le,	sa′-lew,	sla-ēlts.

Simple cardinals.		Cardinals of value.
3, as-klēkhw,	klēkhw,	kle-hwēlts.
4, as-bōs,	bōs,	bōs-ēlts.
5,	tsa'-lats,	tslat-sēlts.
6,	dze'-la'-chi,	dzlātch-ēlts.
7,	tsōks,	t'sōk-sēlts.
8,	t'ka'-chi,	t'ka'-chi-ēlts.
9,	hwul,	hwul-ēlts.
10,	pa'-duts (Skagit, o'-pun),	pa'-dats-ēlts.

The intermediate numbers follow in this wise: 11, pa'-duts ik-ki dut'-cho; 12, pa'-duts ik-ki sa'-le; 20, sa'-la-chi; 30, kle-hwut-chi; 40, s'mōs-at-chi; 50, se-la'-chi-sa'-chi; 60, se-la'-chi a'-chi; 70, e-sōk-sa'-chi; 80, s't-ka-chi-a chi; 90, s'hwul-a-chi; 100, sum-kwa-chi.

The following were obtained as applicable to counting men, but the prefix tu is certainly not always preserved, and does not belong to this sort of classification. See under "*Past sign*". It requires farther examination to decide upon the radical character of the termination: 1 *man*, tu-dad-cho; 2 *men*, tu-sa'-le; 3 *men*, tut-'le'-hwal-li; 4 *men*, tu-bōs-al-li.

It does not appear that measures are counted as moneys, *e. g.*, *to measure*, hai-kwa, *or beads*, *by the fathom*, tus-ko'-kwid. 1 *fathom*, t'hu-dad-cho; 5 *fathoms*, n'cha'-lak-hid; 10 *fathoms*, sa'-le-al-a-kid (*two hands*), tūs-pe'-pa-dats. *To measure by the yard*, kwi-detl-tatl. 30 *yards*, sle-hwut-chi stuk-wub; 40 *yards*, bōs-at-chi stuk-wub.

In the following, it would seem that while days are not counted with moneys, months are. The instances are, however, too few to generalize upon: *Three days from this*, tu-sle'-hwātl-dat; *four days from this*, bōs-atl-dat; *five days from this*, tslets-atl-dat; *three months*, kle-hwēlts slo-kwalm.

Numeral adverbs: *Once*, n'cha'-hōkh; *twice*, tsa-bāb'-a-hu; *three times*, kle-hwāt'-la-hu; *four times*, mūs-āt'-la-hu; *five times*, tslat-sāt'-la-hu; *six times*, dzlāt-chi-āt-la-hu; *seven times*, tsōk-sāt-ha-hu; *eight times*, t'ka-chi-āt-la-hu; *nine times*, hwul-āt-la-hu; *ten times*, pa-dats-āt-la-hu.

O.

Oar, hēk-hōbt (*big paddle*).

Of, *belonging to*, getl, gutl, gwutl. The possessive particle. *Melkéd's horse*, getl Melkēd sti-a-ke'-yu. *Indian potatoes*, gutl ats-il-tel'-mu spe'-o kōts. *That is not mine*, hwe-la' gutl at-sa. *Cow's milk*, gwutl kwīst skub-o'.

Off, *be off*, *away with you*, *go on*, he'-wil, he'-wil-chu he'-wil (imp. adv.). See "*Continue*".

Off-shore, *keep off*. See "*Shore*".

Often, ka, kāds (*many times* being understood). *I have often been to Olympia*, kād tels-ōkh tūd STE'-CHAS. *Many times*, ka-hat'-la-hu.

Old (*of men*), lo'-lūtl; (*of animals*), tu-sāk (abbr. of tus-a' go); (*of things*, *as clothing*, *worn*), as-hwōkh-w't, swhukt. See "*Worn out*". *Of old*, *old times*, tus-ago. See "*Formerly*".

On, *upon* (in the sense of *above*), shi-shuk'h, shi-ka'-buts; as to position, ul, al; *on the mountain*, ul shi skwa'-tatsh; *on one side*, kle-bēds. See "*Side*". As to time, al; *on the third day*, al sle'-hwātl-dat. See "*On foot*," "*On horseback*".

One. See "*Numerals*".

One's self, shitl. *To amuse one's self*, shitl-ha'-had. *To make up one's mind*, shitl ha-chub.

Once (*one time*), n'cha'-hōkh. *Once on a time*, see "*Formerly*".

Only, *but*, *except*, dai, dai-ai', di-e'. *No one knows but I*, hwe'-kwi gwāt a said-hu dai ai et'-sa. There seems to be no connection of ideas between this and dai, *presently*.

Open, *to*, o-guk, guk-kōt'-sid-dub; guk-shids (imp.), *open;* as-guk, us-guk, *open* (adj.); o-guk-kub, *to clear up* (*as the weather*); s'guk-kil, *daylight;* as-guk-kel, *sunshiny*, *bright;* gukh-hēd, *to untie*, *unstring* (*as a bow*), *loosen as a dress*. See under "*Mouth*".

Opinion. See "*Heart*".

Order, *command*, o-dāb, ōt-hu-de'-kwid.

Other. See "*Different*".

Out, *out doors*, *outside*, shal-bēkhw, shal-be'-ukh. *Go out*, he'-wil tu shal-bēkhw. *To go out*, o-shēd-zul.

Outlet of a river, e'-lōt-sid.

Overflow, *to*, o-jāts'.

P.

Paddle, hōbt; hēk hobt, *oar* (hēk, *big*); hōb-ti, *the ash* (*paddle-wood*); ho-hōbt-ti-kōtl, *ventral and side fins of fish*.

Pant, *panting*, us-ge-kwakhl, sōp-sōp (by *onoma*).

Pantaloons, ye-lām-tsen, yel-la'-bit-shed.

Paper, *writing-*, *q. v.* (figured or spotted, see "*Embroider*").

Part of anything, il-hwutl, from o-hwutl, *to break or separate*.

Past sign, t', to, tu. The idea of past, whether in connection with the verb, adverb, or other words, is conveyed by this prefix, which, however, when combined with pronouns, undergoes various modifications, such as tuts, stuts, &c. O-yai-us, *to work;* tu-yai-us, *he worked;* o-la'-bit, *to see;* ta-'sla-la-bit-shid, *I saw;* o-ōkh, *to go;* stūts o-ōs, *I went;* to-tlakh, ash-tūt-lakh, *last night;* to dātl-dat, *yesterday;* tūs-a'-go, tu-sak, *of old*, *old*. In some cases, the past sign is idiomatically transferred from the governing verb to a succeeding one; as, *I have done eating*, o-ho'-yo tits-utld. Tu also appears as a prefix to certain nouns; as, tūs-budsh, *a liar;* tūs-kad-dub, *a strumpet;* tus-ka'-da, *a thief;* tut-stab, *goods;* tu-dad-cho, *one* [*man*]; tūts'-le'-hwāl-li, *three* [*men*]; but its meaning in this connection is not explained.

People (*homines*), at'-sil-tel' mu, at'-sil-tel-bu, *i. e.*, *Indians*. The word is used in the plural as regards persons, but there is also a plural form, ats'-ets-il-tĕl'-mu.

The word *people*, in the sense of a class, or as a race or tribe, is conveyed by the suffix mish, variously modified into m'sh, bish, or bsh; ex., Swul-chābsh, *people living on the sea-shore*, from hwultsh, *the sea;* Stak-tā-mish, Skai-hwa'-mish (commonly written Skywamish), *people living inland*, from tāk or stāk and skaikh, *inland;* Sto'-luk-hwa-mish (usually spelt Stiligwamish), *river-people*, from sto'-lukw, *a river* (these last are names of tribes living back from Puget Sound); Sa-ma'-mish, Sa-ba'-bish, *people living by hunting*, from Sa'-me-na (Skagit), so-ōb-de (Nisk.), *a hunter*, an appellation given with some variation to bands in different localities. It is apparently also the meaning of Swa'-dabsh, the Niskwalli name for the Klikatats and Yakamas. The termination belongs to a very considerable number of other tribes, the signification of whose names cannot be traced, or are merely

local. This is the case with the Niskwallies themselves (Skwa'-li-a'-mish), the Dwa'-mish, Nu-so'-lupsh, Sko-pa'-mish, &c. Ki-lo'-sumsh or Ki lo'-sa-mish is the name of one of the demon races. The particle mis or m's, occasionally prefixed to proper names, may be only another form of the above, as in Mis-kai'-hwu, *the name of a tribe on the Skagit (Ska-jit) River;* M's-jug-wa, *certain monsters.* Another prefix often occurring in the names of tribes, the derivation and significance of which I failed to obtain, is nu, nūs, as in Nūs-klai-yūm (commonly called Klallam), Nūk-sāk (Nook-sahk), Nūs-kōp, Nu-so'-lūpsh, Nūkh-lum-mi (Lummi). See "*Places*", "*Mankind*".

Perhaps, hēd-la, a-hēd la (implying doubt or disbelief); *as "it may be"*, ho'-la, ho o'-la, ho'-lus, ho-lukht; *perhaps he is coming*, ho-lus ku-da' o-klutch-il-ukhw; *perhaps I will go*, ho lukht klo-ōkh. See "*If*".

Petticoat (the fringed dress originally worn by women), s'chād-zub, kle'tl-pikw, yel-a-wākh. This last word is probably a corruption of, or adopted from, the T'sinuk word kal-a-kwa'-ti, *cedar-bark*, from which the petticoat was generally made, and which gave it its name in that language as well as in the "Jargon".

Pick, to (feathers), twālsh-tub; *I pick (a bird)*, twālsh-chid; *to pick up with tongs or sticks, as a coal*, huk-kēd, huk-ke'-ud. See "*Gather*".

Pierce, run anything into one, to, shu-lud.

Pin, toothpick, chits-chid-ēsh-bud.

Pinch, to, o-tsi-le'-kwid.

Pipe (for smoking), pākw; *a large pipe*, pa'-kwuts.

Pistol. See "*Gun*".

Pitch, gum, resin, kwa'-litl'h.

Place, a, swa-tēkhw-t'n. The word has a very extended signification. It means the earth, or world, the ground, any particular spot, the site of a house or village, also the proper place of an individual in the lodge. Many names of places and their inhabitants present the terminations hu, hwu, miūkh, &c., denoting *locality*, as, for instance, sākh'-hum-alt'-hu, *the place of dancing*, from sākh'-hum, *a dance;* Sno-kwāl-mi-yūkh (commonly written Snoqualmie or Snoqualmoo), *a tribe on the upper waters of the Snohomish River;* Mis-kai-hwu, *a tribe on the Upper Skagit.* These are, in all probability, derivatives of the word tum-mēkhw' or tum-me'-hu, *the earth, land, a place*, now obsolete in the Niskwalli and other languages of Puget Sound, but still extant in the She-hwāp mukh (Shūs-hwāp) of Frazer River, the so-called at-na of Mackenzie, which, as the most northern member of the Selish, may be considered as the mother tongue.* See "*Geographical names*".

Placenta, the, a'-shud dīkhl (Nisk); hwāt-ta-dīkhl (Sky.), "*the child's friend*".

Plait, to. See "*Fold*".

Plank, board, s'hul-ās.

Plant, sow, pi-da'-lēkw.

Plants, herbs (generic), sklākh'-ho-dōp; *the stems of bulbous plants, &c.*, stōb-shal-li, *the under leaves*, kla'-de-el-li, from stōbsh, *a man*, sklade, *a woman*, the former being considered the male, and the latter the female part of the plant; *a flower*, se-kai-sim; *the skin of a bulb or tuber*, klo-kwēls-bid; *seeds*, klut-te-de'-wut; *roots*, as-pud.

*Atna, according to Mr. Alex. C. Anderson, H. H. B. Co., in the language of the Tákali, or Carriers, their northern neighbors, means simply "stranger."

Edible plants:—*Maize*, stul-ēls; *the kamas*, st'kwau (Nisk.), sklōl (Snoh.); *arrow-head* (*sagittaria*), spe'-o-kōts, the name also given to the potato; *wild tulip* (*lilium*), cha'-lekw; *tiger-lily* (*L. Canadense*), tsa'-gwitsh; *wild carrot*, sha'-gak; *the cultivated carrot*, gul hwul-tum, sha'-gak, or *white man's carrot; turnips*, di'-da-bōkh; *yellow dock*, ta-bōt-sa; *prairie-thistle*, s'bōlb; *sun-flower root*, kāls; *dandelion*, s'cho-bālb; *wild celery*, skwul-buts; *ground-grape* (the tuber of a species of *equisetum*), hup-hup (Nisk.), hutl-de' (Sky.); *root of brake-fern* (eaten in times of scarcity), tud-de.

Medicinal herbs:—*Nettle*, tsudsh, s'hudsh (used for small-pox); *thistle*, ha'-hatl-chitl (*to promote menstrual discharge*); *liquorice-fern* (*polypodium falcatum*), skluelk (*an expectorant*); *yarrow*, kīk-dzo'-hap; *diarrhœa* (*spiræa*), kats-a'-gwāts, (*dysentery*); *yerba buena, a ground-vine*, so called in California, stōt'-ho-dup, te'-hats (used for tea), which latter name also is given to common tea. Chi-che'-luts, *a shrubby, sweet-scented plant*, is also used for the same purpose. There are a number of others employed for different ailments, not recorded. *Arbutus uva ursi*, skai'-wa-duts, *the leaves used for smoking.*

Miscellaneous plants:—*Solomon's seal* (*smilax*), s'-ho'-ho-lōp; *Solomon's seal* (small species), mut-sets'-da-lĕtl; *trillium*, shukh-shu-bats (shuk'h, *above*), ka-lōb a swa-tekhw'-tu (*the eye of the earth*); *columbine*, tsum-tsum-us; *wild pea*, chitsh-la'-hwats; *lupin*, kwau'-se uts; *skunk-cabbage* (*symplocarpus kamschatcicus*), kĕlt; *geranium*, huts-huts-āts'; *honeysuckle*, yai-do-uts (ye'-do, *a swing*); *sorrel*, to'-buts; *grass*, skwe'-a-kwul li (Nisk.), sa'-hwil (Sky.); "*saw-grass*", hwe'-a-ke'; *flax*, ka gwāl'hw; *a grass used for sewing mats*, gwus-sōb; *sedge*, s'ho'-pats; *seed-stem of sedge*, s'hēks; *cel grass*, kla'-buds; *cat-tail rush* (*typha*), o-lāl; *tule-rush*, kwe'-kwāts; *brake-fern*, cha'-lesh-uts (from cha'-lesh, *hand*); *wood-fern*, s'he-das'; *small sand equisetum*, tse-ba'-led; *ligneous fungi* (growing on trees), pe-lōl-kwād; *toad-stools*, tsāl; *liverwort*, se'-yup a swuk-ke'-uk (Nisk.), wuk-wuk-alks (Sky.), literally, *the frog's apron; lichens, mosses*, kwud-zab; *Spanish moss*, pōl-ke (Nisk.), s'do'-kwa-lush (Sky.); *ground-moss*, ke-chai; *ground-pine* (*lycopodium*), kēt-he-chaib.

Play, to (*to amuse one's self*), o cha'-a-chatl, o-ha-had-shid. *I amuse myself, am playing*, shitl-ha had-shid.

Please (some form of supplication), o-sha'-bits. *Please to tell me, man*, o-sha'-bits yet-sum tōbsh.

Plenty, enough, q. v., ka.

Plough, to, hwe'-chi-dōp.

Pluck out, to (*as the hair*), o-hut'-zo-sub (from skud-zo, *hair*).

Plumbago (*used for paint*), pi-ēkht.

Point of land, promontory, cape, skwetsks (Nisk.); schetks (Sky.). *One in the forks of a river*, sko-al'-ko. *Point of a knife, needle, &c.*, se'-luks. *Pointed*, hwudsks.

Poke, to (*as the fire*), o-klĕt'-tud. See "*To prick*".

Portage, a, stukh-o-gwitl. Stukh apparently is a raft or other obstruction in a river.

Potatoes, spe'-o-kōts (the root of *sagittaria*).

Pound, to (*as seeds or roots in a mortar*), to'-pud, tse'-akw. *To pound with sticks, drum*, o-tla'-hwud-dub. *To pound or hammer*, ōt-salt-hu.

Pour, empty, spill, to, o-kwutl. *I pour out*, o-kwutl chid (qu. also o-kwult).

Pout, to, ho-bai-ut-sid. (See "*Lips*").

Powder. See "*Gun*".

Prairie, meadow, ma′-kwŏb, ba′-kwŏm. *A small prairie*, bāb-a-kŏb.

Pregnant, as-dze′-dzi-he′, us-kwe′-ukw. See "*Corpulent*".

Present, existing, at-suts, at-suds, a-ōk. For the use of these words, see "*To be*, "*To have*".

Presently, kla′-lad (dim., kla-lad-kli). The word is undoubtedly from the future particle, kla, klo, *q. v.; presently, I will go*, kla′-lad da′-chid klo′-ōkh. DERIVATIVES, kla-lats-a′-ta kluld′-hu, la-lud-hu (used in the sense of *wait a little, after a while*); lud′-hu chād-hu (an idiomatic expression seemingly equivalent to *what is your hurry?*) (qu. also kluls, klul-set, *stop;* klul-set uk se-ōbsh, *stop walking*); ha-akw, la-hākw, kla′-kwu, a-kākw (dim., a′-kwi-ha′-kwi). *In a little while I will go*, da-chid klo-ōkh ha-akw. *Give me, and presently I will return*, abshits dai-chid klo-ta′-shid a′-kwi-ha′-kwi. *Presently I will pay you*, dai-chid tlo-ta′-sud a-kākw. See under "*Formerly*", a′-go, ha′-gwo, &c.

In the sense of "*in the course of the day*", a′-ti-la′-he, *to-day*, and its contractions are used. *Presently I will talk to you*, a-ti-la′-he kleb-a-hōt-hot twul dug-we. *Presently I will go*, te-la′-hi chit lo ōkh. *Go presently*, dai-chu klo-okh teb-h'ye. *Presently we will eat*, tel-hetsh klat-la′-atld.

Soon is rendered by hwe′-la-lil, hwe′-la-lēsh, *not far off*, or hwē′-la-hākw. *I go soon*, hwe′ la lēlsh ho-tōkw. The above words are used almost indiscriminately in the sense of any future time not remote. Lēl or la-lēlsh, strongly accented, expressing *distance*.

The particle da, dai, rarely occurs, except as associated with some future adverb, but its exact value has not been ascertained. It usually, if not always, precedes the verb, and serves as a support to the transferred pronoun. Its counterpart and derivative is found in dākhw′, da′-hu, *just now, q. v.*, and it forms the root of the word da′-da-to, *to-morrow*, and derivatives.

Price. See "*Barter*".

Prick, to (as with a pin), o-klĕt′-ud, o-ho′-kōt. *I prick*, o-ho′-kwut-sid′-chid. Also *to poke the fire*.

Prize, to (with a lever), o-had-zut-lud.

Property, goods, &c. See "*Things*".

Proud, jōkh.

Puddle (a pool that dries up), as-tsup′.

Pudenda, the, so-wikhl′, st-so′ witl.

Pull, to (as on a rope), tūkh-hōd. *To pull the hair*, e-la′-chid. *To pull to pieces*, o-hwuts-ku-tub.

Pungent, spicy, o-tlal′-kwub.

Purpose, use; also the instrument with which anything is done is expressed by the particle, sukh, sikh.

Sikh-hwo′-yūm, *for sale*, from o hwo′-yūb, *to barter, sell, &c.;* sukh-hutl-kwōd, *a razor*, from hwutl, *to separate*, and kwēd, *the beard;* sukh-a-gwud-de, *a seat*, from gwud-del, *to sit*, sukh-ha′ kia, *the crutch-handle of a kamas stick;* su-gu-gwālt-hu, *a broom*, perhaps from kwātld, *to throw away;* sukh-ko′-kwa, *a cup*, from o-ko′-hwa, *to drink;* sukhwt-salt′-hu, *a hammer*, from ōt-salt-hu, *to pound;* sukh-letsh, *a saw;* sukh-pāts, *thread*, from pād-sted, *a needle;* a-hēd kwi sukh-gwūl-lalt-sid? *with what did he strike you?* from o-gwūl-lal, *to strike*.

Purr, to, hwāl i-tūt (the same as *snore*), from e'-tūt, *to sleep, q. v.*
Push, to, o-had-dud, ōt-lo'-kwuts; *pushed*, had-tub, had-ded.
Put, to. There seems to be no general word for the idea. *To put away anything*, o-tluls'. *I put away*, o-tluld'-shid. *To put on (as a hat)*, o-tlalsh'. *I put on*, o-tlals'-chid, o-klals'-chid. *To put into (as water into a basin)* o-dug-wus, from as-dukw, *in, within. To put or throw anything ashore*, hwūb-būd tū-tākt, from o-hwufbud, *to throw, q. v. To put away a wife, id. To put down*, o-but'-shus. *To put the hand up (as to the head)*, as-pi-tlĕt-sub. *To put out the tongue, an expression of desire*, klal-lĕk-shub, from klal-lup, *the tongue.*

Q.

Quench, to throw water on, kwot-le'-chid.
Quick, alkh, at-latlh (imp. of atla, *to come*), hai-uk'-lo.
Quiver, to. See to "*Rock*".

R.

Rain, skal. *It rains*, o-kālb, skulb.
Rainbow, ko-bat'-shid, ko-ma'-chin, from ko, *water* (Nisk.), skwâk-sum (Snoh.).
Raft, or obstruction in a river. See "*Portage*".
Rattle, to (as pebbles in a box, or by walking on them), ta-tsult-sukh (qu. also *a rattle*).
Raw, hēts.
Read, to, o-la'-bit s'hāl (literally, *to see a paper*); *he is reading*, as-la'-bit ki s'hāl.
Real, actual, tsēds-ku. *A real or actual deer (not a demon in the form of one)*, tsēds ku ske'-gwuts.
Recollect, to, o-la'-had-hu.
Red, he'-kwĕtl.
Relationships:—father (spoken of by both sexes), mān, bād; *my father*, sha'-ba; *your father*, de-bād; *mother*, sko'-i (by both sexes); *my mother*, sa'-ko; *grandfather* or *great uncle*, tsa'-pa; *grandmother* or *great-aunt*, ke'-ya; *my grandmother*, se-ke'-ya; *son, child*, d'be'-ba-da; *daughter*, sud-di-be'-ba-da; *grandson* or *granddaughter*, e'-bats, e-muts; *husband*, chest'hu, s'chĕst-hu; *wife*, chug-wush; *father-in-law*, tsa'-ha; *mother-in-law*, suts-ha'-ha (or, the parents being dead, the uncle and aunt by marriage, of either party, the same); *daughter-in-law*, kwēl'-hu; *step-father*, shetl-ba'-dab; *step-mother*, shikhl-ta'-dāb; *brother* or *cousin*, ālsh (plur., a'-lash); *elder brother* or *sister* (the speaker being of either sex), skā; (the speaker being a man), kuk'h; (the speaker being a woman), skuk-uk'; *younger brother* (by either), shits-o'-kwa; *younger sister*, so'-kwa; *brother-in-law* (to a man, the wife living), hātl-tid; *widow of deceased brother* or *relative of deceased wife*, sma-lōt-sid; *sister-in-law* (to a man), chi-mas'; *brother-* or *sister-in-law* (to a woman), chub'-bush; *uncle on either side while the parent is living*, ka-se'; *my uncle*, shuk-us-e'; *aunt*, sap-pūs; *uncle* or *aunt after death of parent*, ye-lāb, ye-lām; *nephew, niece*, or *cousin of either sex*, sta'-latl; *niece after mother's death*, ski-la'-jūt; *widow* or *widower*, skwēts.

It would appear that the idea of abstract relationship exists, and that the simple word expressing such and such a relation may be used in speaking of a person, but that in speaking to one, the prefixed pronoun becomes part of the name.

Remove, to (from one place to another), gwitsh-gwitsh.

Reptiles:—frog, swuk-ke′-uk; *snake*, bet-suts, bat-suts; *rattlesnake*, wĕkh-pūsh; *lizard*, shel-shel-a-wāp; *salamander*, pīp-kāt-zutl.

Return, to (come back), bul′-kut-shed, from bel′-kwu, *back*. *To give or pay back*, o-ta′-sud. *I*[1] *give in return*[2], o-ta′-shit-si[2]-chud[1]. *Give*[1] *[me and] presently*[2] *I*[3] *will return*[4] *(or pay back)*, ab-shits[1] dai[2]-chid[3] klo-ta′-shid-sid[4].

Revive, come to life again, to, o-pa′-lil.

Ride, to (on horseback), tik-e-wâb, from sti-a-ke′-yu, *a horse*, and o-hwōb, *to go*. See "*Horse*".

Ridicule, to, o-ka′-gwut, cha′-bed. *You are making fun [of me]*, ka′-gwut-chu. See "*Abuse*".

Right, good, blōb. *That is right, good that*, klōb o-ta′. *[It is] right so*, klōb as-is′-ta. *Right (correct or true)*, sĕts′-ko, tsēds-ku, tsits-ku. *Right side up*, as-kuk'h. *To the right*, dza-ha′-le-gwut. *The right hand*, dza-a′-chi. *Right foot*, dza′ shid.

Ring (finger-), s'kēts-k'se′-chi, shīs-chuk-sit′-chi (from s'ha′-lat-chi, *fingers*). *Ear-rings*, slit-lo-a′-di, sklug-wa′-di (from kwi-la′-di, *the ear*).

Rise, to (as the tide), o-pe′-lap; spe′-lap, *flood tide;* pe′-lukw, *a spring;* perhaps also o-pul-hu-tsut, *to boil*. *To rise (as a river in a freshet), overflow*, o-jāts.

River, sto-lukw; *a creek or small river*, sto′-ti-lukw, ste-to′-lukw; *the forks of a river*, as-e′-uk'h; *delta of a river*, a-se′-uk-se′-uk; *mouth of a river*, e′-lōt-sid; *point of land between forks*, sko-al-ko, *q. v.*

Road, trail, doorway, shug′-w'tl; *forks of road*, as-e′-uk'h.

Roast, to (on a stick), o-kwulb, o-kwālb, o-kwulm; *(on hot stones)*, kul-sid.

Rock, stone, q. v., chĕt′-la; *a slide of rock from a mountain*, shwukhw.

Rock, to (as a cradle), to quiver as a pole fastened at one end, to "teeter" *(as on a board supported in the middle)*, ōd-za′-kwut; *the elastic stick to which the cradle is hung*, dzākw′-ted-ĕtl.

Roll, to (as a ball), o-tut′-chid.

Roots. See "*Plants*" and "*Trees*".

Rope, ta-bēbld, klēd′-gwild; *hide rope*, klēd′-tid; *twig rope or withe*, ste′-di-gwut.

Rotten, wēl.

Round (in form), as-ka′-lakw.

Round the middle, litl-o′-dug-witsh.

Row, to, o-lel′-shid, klel′-shid. *To row like a white man*, o-lel′-shid gul hwul-tum.

Run, to, o-tla′-wil, tel-a′-wil.

Rumble, to (as the belly with wind), tsut-tōlsh (Nisk.), to-kwōt-sud-tud dutsh (Sky.).

S.

Saddle, hut-se′-lup-id, from si-la′-lo-bid, *the shoulder*. See "*Horse*".

Sail, a, po′-tud. *Make sail* (imp.), chil-po′-ted. *Take in sail* (imp.), hwut-sēd-lid to-pōt′-t'd. Qu. from o-hwutl, *to separate*. See "*Canoe*".

Salt (the substance), ka′-kam. *To taste of salt*, o-tla′-tlab, o-ka′-kab.

Sand, earth, soil; also, anything fine, as *dust, powder*, se-gwes-tulb, skwes-talb.

Saw, a, sukht-letsh′. *To saw (as lumber in a mill)*, o-be′-a-kwait′-sūt.

Say, to, o-ōl′-gwut, o-ēd′-i-gwut. *What do you say?* o-ēd-i-gwut-chu? *What does he say?* o-ēd-i-gwut-t'ta′? *What do you say?* (plur.) o-ēd-i-gwut chil-lub? *What do they say?* o-ed-i-gwut del-gwa′? *What is said?* o-ēd-i-gwut as-ed-i-gwut?

Scalp, skwa′-se-buts.

Scold, to, si-āb′-o-ku, from si-ab, *chief* (literally to "*lord it*"). *They scold*, yām′-o-ku, yāb′-o-ku.

Scoop (*for bailing a canoe*), tuk-we′-lat.

Scrape, to (*with a knife*), o-sa′-had-shid.

Scratch, to (*with the nails*), *to claw*, tsme′-a-ko-dōp, he′-bid. *To scratch the head*, he′-a-kēd (see "*Head*"). *To scratch the face*, ōd-hwe′-chus. *To scratch the hands*, o-hwētsh′-at-chi (s'ha′-lut-chi, *the hand*). *Scratched*, as-hwētsh. *To rub against anything*, hwe′-kit-su. See "*Cut*".

Sea, the, hwultsh; whence swul-chābsh, *people living by the sea*, and probably also hwul-tum, *a white man, as coming from the sea*. *Seawards, towards the sea, off shore*, chākhw; *keep off*, cha-chukhw, cha-chug-wus. *The sea-breeze*, stōl-chāhkw.

Seasons, the:—*spring*, pēt′-lo-ki o-he′-hud-dub, *a little warm*, (dim. of had-dub); *summer*, had-dub, s'had-dub, *warm*, from hōd, *fire*; *autumn*, let-us-bukhw, pad-to-lus; *winter*, a hwus′-tus-sub, tas-sub, from tus, *cold*. The distinctions are not clear except between warm and cold seasons, and the periods are not spoken of in any definite sense.

Seat, chair. See "*Sit, to*".

See, to (also *to show*, *q. v.*), o-la-bid, o-la-bit, probably from lākh, *light*. See "*Day*" and "*Future sign*".

PARADIGM.

Present.

I see, &c., sla-la-bit-shid, as-la-la-bit-shed.
Thou seest, sla-la-bit-she-hu.
He sees, sud-ditl o-la′-bit, sla-lab-ta be-ta′.
We see, sla-la-bit-s'chil.
Ye see, sla-la-bit-shil-i-pu.
They see, sla-lab-del-gwa′.

Past.

I saw, ta-sla-la-bid-shed, tas-la-lab-chid.
Thou sawest, ta-sla-la-bid-shu.
He saw, ta-sla-la-bid (pronoun omitted).
We saw, ta-sla-la-bid-shil.
Ye saw, ta-sla-la-bid-shil-lip.
They saw, ta-sla-la-bid-del-gwa′.

Future.

I will see, kla-la-bid-shid, ki klūts-la′-bat.
Thou wilt see, kla-la-bid-shu.
He will see, kla-la-bid (pronoun omitted).
We will see, kla-la-bid-shil.
Ye will see, kla-la-bid-shil-lup.
They will see, kla-la-bid del-gwa′.

Imperative.

See, he-lāb, e-la′-bit.
See ye, la-bid-tle′.

No other inflections could be obtained. The above show the most regular form in which the verb exists, but in actual speech it varies greatly by elision, &c., as will be seen by the examples. *What do you see?* stāb kāds-la'-bit? *Who do you see?* gwāt k'o-la'-but-chu? *When did you see [him]?* put-tāb ki-tats-as-la'-bit? *Look out* (imp.), klōb kat-si lābt. *Take good care of my house*, klōb kats-as-la'-bit shed a-lal.

Seeds of plants, &c., klutl-te-de'-wut.

Seek, to, o-dzel-hūt, gwut-chid (imp.). See "*Look for*".

Seine, net. See under "*Fishing*".

Seldom, kwe'-kwud; hwe-la-kād, *not many [times]*.

Sell. See "*Barter*".

Send, to (on a message), o-kwāt sid (from kwād'h, *a message*), kwai'-ikhl; *to send one as a pimp*, kwe-a-kwai-ikhl.

Sew, to, o-pāt-stad (from pād-sted, *a needle, q. v.*).

Sexual words. See under "*Feminine prefix*".

Shadow, tsal-bid (Nisk.); sit-i-gwud (Sky.); *a penumbra*, muk-kwe'-gwa-do. *It is the shadow of the soul as* tsal-bid *is of the body.*

Shake, tremble, to (as a log by standing on it), be'-a-kwait-sut. *To quiver or rock, q. v.*, ōd-za'-kwut. *To shake hands (take the hand)*, o-kwid-dat-shuds (from o-kwud-dud, *to take*, s'ha'-lat-chi, *the hand*, and a'-shud, *friend*).

Shallow, as-shēkw', as-shi-ukw', as-ji'-uk.

Shame! for shame! hēt'-sil, from o-hēt-sil, *to be ashamed, q. v. In a jocose way*, as-he'-hi-he', as-he'-ha-chu. *He is shaming me*, o-he'-hut sēlsh. See also "*Interjections*".

Sharp (edged), kle'-jit-chi, hwuts. *Sharp (pointed)*, hwud-zuks, hwudsks, hwōt-skus. *To sharpen, to whet, as a knife on a stone*, ōd-zuk-kud, by *onoma* (see also "*To wail*"), ōd-za'-kad. *To stab*, tsa'-kad.

Stave, to. See "*Beard*".

She, tzil, tzi-nīl' (same as *he, q. v.*).

Shirt (of cotton), spimpt (Nisk.), pōl-tud (Snoh.); *a skin shirt*, pat-sub-uts, shū-put (the latter probably a corruption of the English word).

Shoes (of leather), t'kwāb-shid, from stuk-wub, *wood*, and dza'-shid, *foot; moccasins*, yal-shid; *moccasin-strings*, klēt'-shid, from kle-did, *to tie*, and dza-shid. See "*Foot*".

Shoot, to (with gun or bow), o-tōt-sil, ho-tōt-so-pum tōt-sa-de'. *I shoot*, o-tōt-so-chid.

Shore (towards the), tu-tākt, ta-kudt', from tāk, *inland* (see "*Towards*"). *Keep in shore*, ta-tuk'-tus. *Come ashore*, kwe-tukht-li, kwai-i-bōt-li. *Put or throw ashore*, hwub-bud tu-tākt. *To go ashore*, o-cho'-ba (see "*Inland*"). For "*Off shore*" see "*Sea*". The words tu-tākt, &c., are used for "*towards the shore*" when on the water, and "*towards the interior*" when on land.

Short (in dimension), skāk'-hu-ab, lekh-hu, uk-ho.

Shot, sho-kwālts.

Shoulder, ta'-lakw, si-la'-to-bid; *shoulder-blade*, ska'-lek-sud.

Shout, to, tse'-uk-ad; *to shout to, or call any one*, kwe'-ad.

Show, to, o-la'-bid, o-la'-bit. The same as the verb "*to see*", which see for paradigm. *Show it me*, lābt-to-bish; *I show you*, o-labt-hu-bet-sid-shid; *to show how*, see "*Teach*".

Shut, to (as a door), tuk-kōd, t'kōt-sid-dub; *to shut the eyes at one, to wink* (an expression of vexation or in fun), ōt-se'-pq-lil; *I shut my eyes*, o-tse'-pul-shid. See "*Eye-lids*".

Sick, jealous, to be, o-hut-lutsh; *sick*, as-hutl. *Are you sick?* as-hutl'-chu? *I am sick, give me some medicine*, as-hutl'-chid ab-shits uk stul-jiūkh. *Is your*[1] *heart*[2] *sick*[3]? (*are you jealous or vexed?*) as-hutl[3] kwād[1] hutch[2]? *My*[1] *heart*[2] *is sick*[3] *towards*[4] *you*[5] (*I am jealous of you*), as-hutl[3] kid[1] hutch[2] twul[4] dug-we[5].

Side, on one side, kle-bēds; *on this side*, at-lēl'-gwitl; *on the other side*, di-el-gwitl, di-a-bats; *on the other side of a hill*, di-a'-bats al shi spo'-kwāb; *right side up*, as-kuk'h; *upside down*, as-hukw.

Sing, to (*of people*), o-te'-lib; *a song*, te'-lib, ste'-lib; (*of birds*), o-hwe'-hwud, *i. e., to whistle; singing in the fire*, gut-te'-ud; ste'-lim, *an incantation to bring success with women.*

Sink in, be mired, to, o-chuk-wub.

Sister. See "*Relationships*".

Sit, sit up, to, gwud'-del. *Come*[1] (*you*[2]) *and sit*[3] [*here*], at'-la[1]-cho-ho[2] gwud-del[3]; *a seat*, sukh-ha-gwud-de (sukh, *use* or *purpose*); o-gwud-del-schid, *I get up, i. e., to a sitting posture.*

Skin, hud-zād-mit (*the human skin*); skwa'-sum, *the skin of an animal with the hair on;* wo-ai'-ub (*i. e., worked*), *a dressed skin; to skin an animal*, o-kwe'-chid.

Skull, shau-utsh.

Sky, shuk'h. See "*Above*".

Slander, to, o-yai-li-hub (*to tell tales of one*); *she speaks ill of you* (plur.), o-yai'-li-hub-chil-lup (from yai'-em, *a tale*).

Slap, to, tūl-ka'-pad.

Slave, sto-duk, (plur.) sto'-to-duk.

Sleep, to, o-e'-tūt. DERIVATIVES, as-e'-tūt, as-e'-tūtsh, *sleepy, asleep;* hwal-e'-tūt, *to snore, to purr;* o-kul-ki-lal-i-tūt, *to dream;* it-sa-li-tūt-tut, *to tell one's dreams;* ski-lal-i-tūd, *the power derived from dreams, magic.* *We will sleep*, klo-e'-tūt-chitl-de-betl. *Let me sleep* (*good I sleep*), klōb-chid o-e'-tūt.

Sleeve, a'-chi. See "*Hand*".

Slide, to (*as on ice*), o kwut-sub, ōk-sa'-gwil.

Slowly, ta'-has (see "*Low*", *not loud*), ta'-hats, tākh'-hals.

Small, mi-mān, mi-mād (see "*Child*"), cha'-chas.

Smell, to (*good or bad*), o-e'-hul, o-so'-bōd. *I smell* [*something*], ōs-hōb-tūd-shid.

Smoke, fog, ste'-uk-wil, ste'-a-kwukh, ho-kwe'-litsh.

Smooth (*flat, level*), suk'hw.

Snake, bet-suts, bat-suts; *rattle-snake*, wĕkh-pūsh.

Snap, to (*as a dead stick breaking*), kle-kwa'-lits-chid.

Snore, to, hwal-e'-tūt. See "*Sleep*".

Snow, ma'-ko, ba'-ko. See "*Water*", ko.

Snow-shoe, hud-shad-bid.

Snuffle, to, se'-tud.

So, as, as-is'-ta. *I think so too* (*so*[1] *my*[2] *heart*[3]), as-is'-ta[1] tid[2] hutch[3]. *I don't think so*, hwe ki-sa-so-ta tid hutch (an idiomatic phrase), probably for kwus-is-ta. *It is not good so* (*in that way*), hwe-la-tlōb as-is'-ta; it is sometimes abbreviated to as-ta'. *Not so*, hwe as-ta'. *Thus, in this way*, kwus-is'-tas; the termination ta is probably the demonstrative particle (see "*This*").

Soap, huts-go-sud.

Sodomy, to commit, skōd-za-lĕkw (an exclamation, often used in opprobrium). Skud-za-lābt-hu is evidently derived from this, and seems to be equivalent to the French, *bougre*.

Soft, es-mĕt'-lin, as-bĕt'-lil; *to melt or soften, as grease*, o-bet'-lil.

Some, uk, uks, ak, ak-i, aks, oks, uk-uk, kuk-ka, ek'-ke. See "*Many*".

Song, te'-lib, ste'-lib. See "*Sing*".

Soon, hwe'-la-lil, hwe'-la-lēlsh. *Are you going soon?* hwe'-la-lēlsh ho tōkw? at-i-lākh-he kits ōkh? See "*Presently*".

Soul or *spirit*, sul-le'. See "*Shadow*".

Sour, o-cba'-pab.

South. See "*Wind*".

Sparks, t'kwa'-bitsh.

Speak, talk, to, o-hōt-hōt. *What do you say?* stāb[1] kats[2] hōt-hōt[3]? (*what*[1] *you*[2] *talk*[3]). *I will talk again*, klo-ho'-hōt ma-pōt. *Speak* (imp.), hōd'-ho-dukhw'. *Let me speak to you*, atla hōt-hōt-chid hwul dug'-we. *Are you*[1] *a chief*[2] [*that*] *you*[3] *talk*[4] *to*[5] *me*[6]? si-āb'[2]-chu-hu[1] kat'-su[3] hōt'-hōt[4] hwul[5] at'-sa[6]? *To talk loud*, o-hōt'-hōt a-kĕkw'. *Speak low*, ta'-hats kats hōt-hōt (*low your talk*). *Speech* or *language*, s'hōt-hōt.

Spear, skwēt-lub; *fish-gig*, stet-kwub; *pronged spear for birds*, tse'-a-kwuts; *pointed spear-head*, tātl; *to spear or pierce*, tsa'-kād, ut-satsk. See "*Stab*".

Spill, pour, empty out, o-kwutl. *I spill*, o-kwutl chid.

Spit, to, o to'-wut, o-to'-kōb; *saliva*, kwul-ōt-sid.

Split, to, chukh'-hud; *split*, as-lokh' (as-lo, *a hole*); *to split open or burst*, kwe'-chid (also used transitively).

Spoon, kleb'-bud, tsub-bēd'; (*of wood*), t'ks-boltsh; (*of horn*), ha'-lekw (Nisk., from hut-la'-lĕkw, *to suck*), kla'-b'ks (Sky.). *To eat with a spoon*, klo-bōd'.

Spotted, as-klulkh, as-to'-a-buts; (*of an animal*), as-klākl-ka, as-tlukt'kl, as-hlukl-kut; *figured* (*as calico*), as-hal; *with a spotted face, as a piebald horse*, tu-kwōk-wus. See "*White*".

Sprain, to, o-kul-lāb.

Spring of water, pe'-lukw (from o-pe'-lap, *to rise*); *one rising under salt water*, mo-lats; tūs-al-ko, *a cold spring* (from tus, *cold*).

Spunk of rotten wood, to'-pi, suk'-wut-tut.

Spur, suk-kōl-chid.

Squeeze, press, to (*as berries in the hand*), o-tse'-ukh.

Stab, pierce, o-lukh-hwōt, la-hōd, shu'-lud, tsa'-kad.

Stammer, ikh-o'-yūs, as-ho'-yūs (Nisk.), tūs-at-chits (Snoh.).

Stand up, to, kl-he'-litsh, tl'hēlsh.

Stars, chu'-sud. Many of the constellations have names, of which the following are specimens:—*The Belt and Sword of Orion*, le-li'-yi-wās. They represent three men taking fish. *The Great Bear*, kwa'-gwitsh (*the elk*). The four stars which form the animal are followed by three Indians and a dog. *The Pleiades*, s'ho'-dai, represent toad-fish. *The Hyades*, hud-da'-lu-sid, *a scraper for smoothing mats*. *The Morning Star* is le-he'-lĕl-lūs (*day-light has come*). *The Evening Star*, kla-hai-lal-lūs (*twilight has come*). These two are respectively the younger brothers of the sun and moon. *Falling stars, meteors*, klo'-hi-ĕtl, o-hwēt'-lil. They indicate the death of some chief. If the meteor leaves a train, it is a female.

Stare, to, ask-hēs. *The deer stared at* Do-kwe-mātl, skc′-gwuts ask-hēs-kwi Do-kwe-mā′l.
Stationary (*as a vessel at anchor*), as-bās.
Steal, to, o-ka′-dub, from kād'h, skād'h, ska′-da, *a thief. I steal*, o-ka′-dud-chid. *I never steal*, hwe kits a-said-hu kwi ska′-da (literally, *I don't know the thief, i. e., how to be one*).
Steam, o-pukh-hwub.
Steep, as-ku-lo′-sum.
Step over, to (*as over a log*), tukh-hukh-ba′-bats.
Stick. See "*Wood*".
Sticky, adherent (*as pitch*), as-kle′-uk, as-tle′-uk.
Stiff, sup.
Sting of an insect, te′-sid. See "*Arrow*".
Stink, to. See "*Smell*".
Stitching, embroidery, s'hal.
Stone, rock, chet-la; *stony*, chetch-tla; *gravel*, chi-chitch-tla; *a cast-iron pot*, chĕt-la holsh; *the white pebbles on a beach*, k'ho′-ku-belts (from ho-kōk'h, *white*).
Stoop, to, dzuk-kĕl′.
Stop! ho′-bel! ho′-be-lo! This word seems only to be used in the imperative. It is the common exclamation when one is teasing, or annoying by conversation. *Stop talking and go to sleep*, ho′-be-lo e′-tūt-tu. *Stop* (*doing or going*), kluls, klults. *Stop walking*, klul′-set uk se-ēbsh′. *Stop tickling*, klul-sid ōk-yup-sid (see "*Presently*", klul-dukhw, *enough*). *Stop there, that's enough* (*when one is helped to food*), hai, haikh.
Straighten, to (*as a bent bow*), tu-push-k'shid.
Strangle, to, kl-kwāp sub-tub.
Stretch one's self, to, te-ti-la-had-dub.
Strike, wound, to (also *to kill*), o-gwūl-lal. *I strike*, o-gwūl-lalt′-shid. *You strike* (Sing.), o-gwūl-lals′-chu. *He strikes*, o-gwūl-lal'ts. *A man struck me*, o-gwūl-lal′-tub us-ched as-shi dut′-chu stōbsh (literal meaning not ascertained). *With what did he strike you?* a-hēd kwi sukh-gwul-lal'tsids (here the literal meaning can hardly be given; a-hed signifies *how, in what manner*, and sukh, the prefix to the verb, instrumentality). LESH′-HAI *will strike you*, klo-gwūl-lal-tub chukh as-shi LESH-HAI. *To strike with a weapon*, o-lukh′-hwōd; *with a stick*, uts-tukh-hwōb (from stuk-wub, *a stick*); *with the hand*, o-tut-so′-shud, o-tus′-sid. *I strike*, o-tus-tshi′-chid.
String, cord, anything to tie with, huk-she-dēd′; *a bow-string*, tukh′-hwitsh; *to string a bow*, tūt-hwētsht′; *to string beads*, tu-sha′-gwĕb, du-shākhw′. See "*Rope*".
Strip one's self, to, kla′-gwits-ab.
Striped, as-hēp; (*with broad stripes*), as-kulkh-hulk as-hul′-hul-elts′; (*with narrow ones*), as-hudsks.
Strong (*like iron*), klukh-ko; (*as a man*), as-hwūl-lukh′-hwu. Qu. whether from shwul-luk, *a fool.*
Suck, to (*as a child*), o-kub′-o, from skub-o, *breast* or *milk, q. v.; (as a doctor for the purpose of raising a blister*), hut-la′-lĕkw. See "*Medicine*".
Sulk, to, ōd-hēt′-sil-ūs, from o-hēt-sil, *to be angry*, and sil-ūs, *the forehead.* See "*Angry*".
Summer. See "*Seasons*".
Sun, klo-kwātl; *sunrise*, klōp; *sunset*, nat-la′-hin; *sunshiny, bright*, as-guk′-kel. The derivation of klo-kwatl seems to be the future particle klo and the verb atla, *to come.* See "*Future particle*".

Surf on the shore, dzōl-chu, o-te′-a-kus. See "*Waves*".
Surprise, to (*to attack unawares*), o-hūb.
Swallow, to, o-mi-ka′-lĕkw.
Sweat, to, o-kwul-kwul. *Presently you three men will sweat*, hwe-la-lil[1]-chil-lup[2] o-kwul-kwul[3] gwul-la′-po[4] klekhw[5] sto-to′-bsh[6] (*not far*[1] [*off*] *you*[2] *sweat*[3] *you*[4] *three*[5] *men*[6]).
Sweep, to (*as dirt*), o-e′-a-kwud-dōp.
Sweet (*to smell* or *taste*), o-kwa′-gwab.
Sweetheart or *mistress*, skuds. See "*Court*".
Swell, to (*as a bruise*), o-shukhw (shuk'h, *above*); *with the belly swollen from sickness*, ash-hu-shwe′-gwut.
Swim, to, o-te′-chib, wu-te′-chib.
Swing, a (*for amusement*), swus-ke′-lūs, ye-do, from yai-do-uts, *the honeysuckle-vine*, so used according to one of their tales.

T.

Take, catch, to, o-kwud-dud. *Take your letter*, kwud-dud tats'hal. *Take and carry* [*that*], kwud-dud ōkh-tu. *Take as much as you like*, kwud-dud as-he′ kwāts hātl. *Take food* (an expression used to one going on a journey), luk-kwud. *To take one's hand*, o kwi-dat-chi (see "*Hand*"). *To pick or gather* (*as berries*), o-kwud-dud. *The handle of a knife, &c.*, kwud-dub-ba′-lub. *To take off* (*as a hat*), o-hwut-sid; *to take out* (*as the ear- or nose-rings*), *idem;* (imp.), hwut-sud. *To take care of*, see "*See*", "*Catch*".
Tale, story, yai′-em; whence, o-yai-li-hub, *to speak ill of one.*
Talk. See "*Speak*".
Tail of an animal, smut-ti-sup (Nisk.), as-hu-sai′-kub (Sky.). The last word also signifies *waggish.* *Tail of beaver or muskrat*, stul-a-bĕd; *of a bird, of a fish*, skwukhlt.
Tall, hāts (*long*), sād-zup. In showing the height of a person, the hand is held up edgewise; of an animal, flatwise.
Tame (*as cats and dogs*), kwāl; (*as horses*), hai′-yil.
Tangled (*of hair*), as-ke′-a-kab; (*of thread*), ōt-hlōts. See "*Knot*".
Taste, to, wutl-ha-le′-hu-bit; *a good taste, sweet*, o-kwa′-gwāb; *a bad taste*, o-tat′-sub; *sour*, o-cha′-pab; *salt*, o-ka′-kab, o-tla′-tlab; *pungent or spicy*, o-tlal′-kwub.
Tattooing, sklet-litsh; *tattooed*, as-tlētl; *I tattoo*, ast-lētl-shid; *tattooed in lines*, as-hudsk (*striped*).
Teach, instruct, show how, to, o-gwāl. *Show me how*, o-gwāl-la′-chids.
Tear, to (*as cloth*), se′-kwid, o-hwut-tub; *torn*, as-hwut.
Teeth, dza′-dis.
Tell, relate, o-yĕt′-sum, o-gu′-sid. *Tell me to-morrow night*, dai[1]-chu[2] klo-yet-sum[3] da′ da-to[4] ōt[5] (a′-ti) slāt′-la-hil[6] (*by and by*[1] *you*[2] *will tell*[3] *to-morrow*[4] *at*[5] *night*[6]). The verb is here a future imperative. *Tell me* (*good*[1] *you*[2] *tell*[3]), klōb[1]-chu[2] wi-yet-sum[3] tōbsh (?) *To tell tales of one*, o-yai-li-hub (from yai′-em, *a tale*). *To tell one's dreams*, see "*Dream*", "*Sleep*".
Testes, the, ba′-ch'd *or* ma′-chin; *scrotum*, sūs-hwa′-ad, from swa′-hwād, *a bag.*
Thank, be grateful, to, o-kul′-la, he-uk′-ul-la. These words seem to be used indiscriminately by the sexes. They are, however, less common than the following:

Thank you from one man to another, he′-a-shud; from a man to a woman,

hēs'-ko; from a woman to a man, ish'-i-ba. He'-a-shud is a compound of ē or e-ēkh, *yes*, and a'-shud, *friend*. This last word cannot be used to a woman without insult. Hēs-ko is in like manner formed from e-ēkh and sko, a word denoting or bespeaking good will, and perhaps connected with sko'-i, *mother*. Ish-i-ba is an interjection denoting satisfaction. It is drawled out in a coaxing or whining tone. *To thank*, o-kwud-de'-hud. *I thanked* Pat-ke'-nam, o-kwud-de-hud-shid twul Pat-ke'-nam (literally, *to him*), from o-kwud-dud, *to take*. See "*Take*", "*Shake hands*".

That. See "*This*".

There, to-di, al-to-di (*at there*). DIMINUTIVES, al-to'-di-di, *there a little way; close at hand* (*as in the house*), de-de', di-di', de'-a-de, de'-di-de; *thither*, twul-to'-di. *There are three schooners at Steilacoom*, klekh-hwal-gwitl to-di schooner al Stil' a-kūm. Here klekhw signifies *three;* al, *at;* gwitl is a suffix denoting direction; to-di, *there;* and al, *at*.

They (absolute), dētl, ditl, tsa'-ta-ditl. *All of them*, bōkw dētl. *They work*, tsa-ta-ditl o-yai'-ūs. *Let them go before*, tu lo-ōkh-shi-itl dze'-hu. Shi-itl here appears to be a plural copulative, as shi, the singular; but neither are satisfactorily known.

Copulative:—Del-gwa, ul-gwa, tul-gwa. *They see*, sla'-lab del-gwa'. *What do they say?* o-ed-i-gwut del-gwa'? *What are their names?* gwat ki s'das ul-gwa'? *They hear*, as-kla'-bōt tul gwa'. The words are apparently a compound of the preposition with gwāt, *who*.

Thick (*in one dimension*), as-pel; *large round*, muk-kwāt'-hu; *a fat man*, muk-hw.

Thief, ska'-da, tus-ka'-da, skai'-ki-kai.

Thigh, sa'-lup, sa'-lap (Nisk.), jesh-id (Sky.); *inside of thigh*, hwats'l-ha.

Thimble, kwi-ĕkw', hwiūkh-kwi-ĕkw', hwĕkhw-kwi-ēkw (originally a sailor's "*palm*"), from hwe-kwi-e'-uk, *scutella*.

Thin (*in dimension*), ti-tēsh.

Things, goods, property, stāb-dōp, tūts-tāb, es-tāb, sta-bēwks. The word appears to have its root in stāb? *what?* as is also the case with the T'sinuk ik'-ta. Rāt-es-tāb, *many things*. Hwe kwi stab, *there is nothing*. The ultimate root of both is possibly in ta, *this* or *that*. See "*This*".

Think of, to, to make up one's mind, shitl hat-chub.

Thirsty, as-tāk-o (ko, *water*). *I am thirsty*, as-ta'-kōt-shid.

This, that, the, ti, te, ta, til, te-itl, ti-el, &c., la, le, ki, kwi.

There does not seem to be any marked difference in the demonstrative particles in regard to distance, where it is not remote, ti and te being used indiscriminately. Both have the value of the definite article, which it seems idle, here at least, to distinguish from a pronoun.

Te[1] at'-sa[2] ōp-klo'-sub[3]-chid[4], *I comb myself, i. e., this*[1] *me*[2] *I*[4] *comb*[3]. At'-la twul te', *come here* or *to this*. To-datl dat[1]-shids[2] ōt-hlut-chi[3] twul[4]-te'[5], *I*[2] *came*[3] *here* (*to*[4] *this*[5]) *yesterday*[1]. At'-sa[1] yūkh[2] ti[3] dug'-we[4], *I*[1] *and*[2] (*the*[3]) *you*[4]. To-hat-suds[1] ti[2] skud-zo[3] ash-to-ha'-go[4], *formerly*[4] *my* (*the*[2]) *hair*[3] *was*[1] [*long*]. Abshits' ti dug-we? *do you give* [*it*]? Hutl ti ka-ka, *resembling the crow*. Te-lākh-hi, *to-day*. A-ti-lākh-hi, "*on*" *to-day*. Te-ti hwul-tum d'hul-shūt'-sid, *that white man understands*. Tik-e-wâb te-de la-atl, *there he comes on horseback* (de abbrev. of de-de, dim. of to'-di, *there*). A-te'-etl, *now* (*at this, time* understood). Kul-lub' ti-el sti-a-ke'-yu, *that is a vicious horse*. A-said-hu-chu shal te-il stōbsh? *do you know* [*him*] *that man?* T's hatl te-itl s'chest-hu, *I love my* (*this*) *husband*. Nātl-tu-chid tsi-itl (fem.) chugwush, *I love*

my (this) wife. O-gwāl[1]-shi[2] al[3]-te[4] te-itl[5] stōbsh[6], *that man is upsetting (upsets[1] he[2] at[3] there[4] that[5] man[6]).* Kul gwāt sti-a-ke′-yu te-itl? *whose horse is that?* (the value of the affix itl is not ascertained). He-lāb[1], at-sūts[2] til[3] sap-o-lil[4], *see, I have some bread (see[1], present[2] this[3] bread[4]).* O-ēd-i-gwut t'ta′? *does he (this one) understand?* Twul-shūt-sid ta′, *he understands.* Okh-ho ta de-bād, *go to your (that) father.* Stāb-o-ta′, stāb-'ta′? *what is that?* *There, at that,* al-ta′. *From there,* tūl es-ta′ (as, es, is, modifications of a, at). It may be matter of consideration whether ta is not the root of stāb, *what, u. d.,* stāb-dōp, *things,* and as-is-ta, *so;* kwus-is-ta, *in this way.* La and le have the same meaning, but are generally, if not always, copulative. Hwe la tlōb as-is′-ta, *it is not good so.* Hwe[1] la[2] tlōb[3] al[4] dug-we[5]? *do you not like that? (not[1] that[2] good[3] to[4] you[5]).* Hwe la gutl at-sa, *that is not mine.* Hwe la lēlsh, *soon;* hwe[1]-la[2]-lēlsh[3] kits[4] ōkh[5] (*not[1] it[2] long[3] I[4] go[5]*). Hwe-la-lil, *not (it) far.* Hwe-la-chād, *no (the) where.* Hwe-la-hākw, *not long since.* Hwe-la-ka′, *not many.* Kwa-te-la? (gwāt, te, la), *who knows? (of persons).* Cha-de-la? (chad, de, la), *who knows? (of things).* It is also the root of "*far*", lil, lēl, la-lil, la-lēl, and its derivatives, "*different*", la-le, lul-le′, da-le′-te, and *to alter* or *change,* la-le′-it-ub.

The particles ki and kwi appear to be used also, but in a much more indefinite manner, *e. g.,* da-da-to-ki tlūts ōkh-ho, *to-morrow we will go.* In these, ki appears to refer to the word *to-morrow.* As-klo′-hwil ki se′-la-chid, *my back is cold.* Chād kāts aid-hu ki stōbsh? *where did you find the man?* Hwe′[1]-ki[2] sa-so′[3]-ta[4] tid[5] hutch[6], *I don't think so (not[1] the[2] so[3] this[4] my[5] mind[6]).* As-la′-bit ki s'hāl, *he is reading (sees the writing).* As-dukw[1]-chil[2] ki[3] a′-lal[4], *we[2] [are] in[1] the[3] house[4].* Stāb ki s'dās? *what [is] its name?* Gwāt kwi s'dās? *what is his name? (who the name).* Gwāt[1] kwi[2] s'dās[3] ul-gwa[4]? *what are their names? (who[1] the[2] name[3] their[4]).* Kwi si′-la-had, *those common people.* Al-chād kwi sās? *where is it? (at where that it).* A-o′-kwi (a-ōk-kwi) sa-hwās? *is there anything? (is the it).* Hwe′-kwi-stāb, *nothing.* Hwe kwi-chād, *nowhere.* Hwe′-kwi-gwāt, *no one.* Chād kwi tāts sta′-gw'sh? *where did you buy it? (where that you trade?)* Ka-kwi sla′-de u-chāb, *many (those) women dig.* As-hēd[1] kwi[2] dut-cho[3] stuk-wub[4]? *how much[1] the[2] one[3] yard[4]?* Chād kwi shug-wtl twul UT-SA-LA-DI? *where [is] the way to* UT-SA-LA-DI?

Thread, ho-ēlb′, sukh-pāts. See "*Needle*". *Yarn,* sult, suld. See "*Twist, to*". *Mat-thread of coarse grass,* gwus-sōb. *Spool-thread,* hēkh-ka′-bats sukh-pāts (hēkw, *large*).

Thither, twul-to′-di. *A little that way,* twul-to-di-di (dim.). See "*There*".

Thou. See "*You*" (sing.).

Three, klĕkhw, us-klĕkhw′. See "*Numerals*".

Throat, skāp-sub.

Throw, to (as a stone, stick, or riata), o-po′-sud, hu-bo′ sid. *I throw,* o-po′-sud-chid. *To throw away, throw down,* o-hwub-bud; hwub-bud tu-takh, *throw [it] ashore. Throw out the water (as from a canoe),* ho′-bed hwul-ko (see "*Stop*", "*Put*"). *To throw away, empty, spill, q. v.,* o-kwātl, o-kwutl (see "*Miss*").

Thunder, hwe′-kwa-de′. This is also the name of the "Thunder Bird", the flapping of whose wings produces the sound.

Thus, in this way, kwus-is-tas, from as-is′-ta, *so, q. v.; a woman is formed in this way,* kwus-is-tas sla′-ne dikhl-sa kwus-is-tas; *in a different way,* lul-le′-kwus.

Tickle, to, o-ki′-up, ke-yup-tub′; *I will tickle you,* klo-kwi-up′-si-chid; *stop tickling,* klult′-sid ōk-yup′-sid; *ticklish,* as-ki′-up.

Tide, dzo-kwush-tub; *flood tide*, du-h'yel' (Nisk.), spe'-lap (Snoh.), from o-pe'-lap, *to rise; ebb*, o-hwa'-datsh (*it falls*) (Nisk.), shutl'h (Snoh.); *high tide*, o-kwa'-bats; *low tide*, tukh-sha'-bo. O-shut'-lukh, *to leave dry, as by ebbing of the tide.*

Tie, to, klōts-a-lĕkw', kle'-did (see "*Rope*"); *to tie a knot*, ōt-tlōts-ōt; *a knot or tangle*, ōt-tlōts. See "*Knot*".

Tight (*as a dress*), as-ke'-lits.

Times (*number of*), at'-la-hu, used only as a compound, from at'-la, *to come*, signifying in this sense *recurrence.* See "*Numerals*" (adverbs); see also "*Yesterday*".

Tin, tinware, kaukh. See "*Metals*".

Tired, as-hwa'-wil. *I*[1] *am tired*[2], *I*[1] *worked*[3] (*at*[4]) *much*[5] *to-day*[6], as-hwa-kwil[2]-chid[1], o-yai-us[3]-chid[1] at-a[4]-ka[5] at-i-slākh'-hel[6].

To, tu, tūd, twul, hwul, gwul. *Go out doors*, he'-wil tu shal-bēkhw. *Where will you go?* tu chad kāts l'okh? *Go you before*, tu l'ōkh shi-itl dze'-hu. *I have often gone to Steilacoom*, kād tets' ōkh tūd Stil'-a-kūm. *Thither*, twul to-di. *Come here*, at'-la twul-te'. *I know* (*to*) *you*, a-said-hut twul dug'-we. *Are you angry with* (*to*) *me?* o-hēt-sil-chu-hu twul at'-sa? *Where is the road to Puyallup?* chād kwi shug-w'tl twul Pu-yal'-lup? *Go to another place*, ōkh-hōt hwul-kul la-le' swa-tēkhw-tu'. *Go a little that way*, ōkh-hōt hwul to-di-di. *Almost* (*to*) *dead*, hwe'-la-lil gwul at-a-bud. *Almost out*, hwe la-lil gwul et-sukhw. *His horse*, gwul tzil sti-a-ke'-yu (*to him horse*).

Tobacco, sma'-nash.

To day, a-ti-slākh'-hel (*i. e., on or at this day*), a-ti-lākh'-he, 'tes-la'-hi, te-la'-hi, tel-h'ye tel-hētsh. These contractions are widely used; as, *in the course of the day.* See "*Presently*".

Together, klal-bas. *Both together or alike*, klal-bas[1] as-is'-ta[2] bo'-kwi[3] sa'-le[4] (*together*[1] *to*[2] *all*[3] *two*[4]). *I go too*, klal-shid-bas o'-hwōb. Here the copulative pronoun, shid, is thrown back and interpolated between the two syllables of the adverb.

To-morrow, da'-da-to, from da, dai (see "*Presently*"); no-kwutl-da'-to, apparently from klo-kwātl, *the sun*, and the same particle. It is often used interchangeably with to-dātl-dat, *yesterday*, although the meaning of each is clearly enough defined; but it would seem that the idea of the Indian is rather that of distance of time than its past or future relation, and in the use of all words relating to it a similar confusion exists. For *days subsequent to the morrow*, see under "*Yesterday*". The word is often used in the Spanish sense of *mañana, after a while.*

Tongue, kla'-lap, klal-lup; kla'-kwa-lĕkw, *to lick;* klal-lek-shŭb, *to put out the tongue;* 'tl-kaukh, *to lap, i. e., lick water.*

To-night, a-ti-slākh-hel, the same as *to-day.* Little distinction is made between the two, as see "*Day*" and "*Night*".

Torch or candle, lukh-shud, from lākh, *light.* *Bring a light*, lākhs lukh-shud.

Torn, as-hwut, from o-hwut-tub, *to tear.*

Tortoise, al'-a-shik. The word has probably been borrowed from their neighbors, the Klikatats.

Towards. See "*To*". *Towards the shore*, tu-tākt', ta-kudt', from tāk, *inland.* *Keep in shore, put in*, ta-tuk'-tus (imp.). When on land, the words signify *towards the interior.* See "*Sea*".

Towel, hu-kwas'-sud. See "*To wipe*".

Trade. See "*Barter*".

Trees (generic), tsuk-hwul, stuk-hum (stuk-ōp, *wood*); *a standing tree*, as hōkw, as-tsuk'-hōt; *a living tree*, se'-gwuts; *a fallen tree*, kla'-di, ast-zāk'; *a dead or old mossy tree*, as pe'-a-kēn (kēn, *head*, obsolete); *yew*, tsa'-ha-bed, ts-hub-bēd; *thuja oregona*, "*cedar*", hi-paikhl, h'pai-ats; *yellow fir* (*abies douglassi*), sche-be'-dats; *red fir or spruce* (*a. menzesii*), tsa'-hwe; *hemlock-spruce*, t'k-hud-de', sko'-puts; *arbutus menzesii*, kolt, chuts; *white oak*, cha'-duts; *acorns*, chāds, chāts; *alder*, yes-sa'-wi; *cottonwood*-kwa de'-a-kwāts; *aspen*, kwe'-kwa-de'-a-kwāts (dim.); *ash*, hōb-ti (*paddle-wood*); *willow*, sa'-puts, st-sa'-puts; *white maple*, chōt luts, cho-ōt-luts (chōtsh-ōt-luts, *a place where maples grow*); *vine maple* (*acer circinatum*), tuk'-ke-te-kuts; *dogwood* (*cornus*), kwu da-be'-duts, pup'p-ke'-yets; *hazel*, ka'-po-ats; *the nut*, kakh-po; *aralia*, chi-cha'-chel-wi.

Parts of trees:—a stump, sul-la'-gwup; *bark* (generic), s'chub-ēd, schēb-it; *limbs, branches*, s'chāst; *outside bark of thuja*, so'-kwub; *inside bark of thuja*, sla'-gwuts; *roots*, kwelp (Nisk.), stakhw-shid (Sky.); *leaves* (*narrow or acicular*), sh-kul-chi-chil; (*broad*), chub-o'-ba; *leaves of the maple*, s'chōt-la; *wood or sticks*, st'kōp, stuk ōp, stuk-wub; *pitch or resin, gum*, kwa'-litl.

Tremble, to (*with fear or cold*), o-chad-dub (qu. by *onoma*, as English, *chatter*).

Trickle, to (*as a spring from the rocks*), ōt'-sut-hub.

Trot, to, sēt'-sat-shid.

True, truly, tsuk-ho. *It is true* (in answer to the assertion budsh, *it is a lie*), tut'hl, tut-lo. *That is true, that's a fact*, tsits-ku, tsēds-ku (*in assent*). *I tell you the truth*, tsuk kāds hōt-hōt at-sa-yet'-sum. *Tell me the true story*, yet-sum a-kas-kap.

Turn, to (*to turn aside*), klelkh; *to turn anything round or over*, o-ād za-kād; *to turn the face away*, kōkh-he-gwud, sko-kwi gwut; *to turn one's self* (*as in bed*), dzal-kōs; *to turn one's back*, t'hu-ba'-bid.

Twist, to (*as a cord*), *to roll on the knee* (*as in making yarn*), tu-chul-pud (Nisq.), sulb (Sky.); *I twist*, tu-chul-pud-chid; *twisted*, ikh-hwu-chulp, as-chulp; *yarn*, sulp; *a gimlet*, chelp-lin; *to bore*, chul-p't-t'd, tu-chul-pud; *to play at the game of disks, which are rolled*, o-tsul-tub, o-tsal-tub; *a gun-screw*, hu-chil-pe'-gwud. Qu. ta-tsalt-sukh, *a rattle*.

U.

Unchaste, as-hwul-ku (*foolish*).

Uncover, to, o-gwe'-lid.

Under, beneath, klip, klep, klip-a'-buts; *under the house*, klip ul thi a'-lal. See "*Deep*".

Understand, to, as-kla'-bōt, as tla'-bōt, s'hūl-shūl-sid (see "*To know*", o as-did-hu). *Do you understand?* as-tla' bōt-chu? *I understand what you say*, as-kla'-bōt-chid a tat' sa hōt'-hōt. *Do you understand that Klikatat?* as-kla'-bot-chūkh'-hwu ak'-il tōb'-shud dud Swā'-dabsh? (literally, "*Twisted-haired Klikatat*". The Klikatats, called by the Sound tribes Swa'-dabsh, wear the hair braided into a knot in front). *That white man understands*, te'-ti hwul'-tub d'hūl-shūt'-sid. *He understands* (the person being present), t'-wul-shūt-sid ta'; (of one absent), dēl-shid dēl shid d'hūl-shūt'-sid. *Speak so as to be understood*, hōt hōt ākw twūl-shūt-sid. *Not to understand*, see "*Deaf*".

Unstring, to (*as a bow*), gukh hēd. See "*Open*".

Untie, disentangle, loosen, to, gukh-hēd, o-ghāt. *I untie*, gukh-hēd-shid, o-gha'-chid. See "*Open*", "*Tie*".

Unwilling, lazy, q. v., as-che′-litsh. *We don't want to go*, as-che′-litsh chēlsh-ba.
Up-hill, ascending, shuk′-hōs, from shuk'h, *above.*
Upset, to, o-gwāl.
Upside down, as-hukw′.
Up-stream, kēkh-hu, kaikhw. See "*Interior*".
Us. See "*We*".
Urine, sukh-hwa; *to urinate* (if a man), o-sa′-hwa; (if a woman), o-she′-wa; *urine-basket*, swai′-a-li.

V.

Veins, te-tēts′.
Very. See "*Indeed*".
Vest, waistcoat, lāb-ho-hād.
Vexed, as-kwād-zis.
Vomit, to, o-dzo′-hwut.
Vulnerable, sa′-le.

W.

Wail for the dead, o dza′-kad. The wail of a mother over her child is usually in these words, ah si-āb! at-a-bud, shed-de-bud-da′, ad-dī-da! *ah chief! dead, my child, alas!*
Waist, sat-se-gwus.
Wait (imp.), la-lud′-hw, kluld-hu, kla-lats-a′-ta. See "*Stop*", "*Presently*".
Walk, to, o-e′-bash; *stop walking*, klul-set uk si-ēbsh (*stop some you walk*); *on foot*, e′-ba-bash.
Wampum. See "*Money*".
Want, to. See "*Wish*".
War-club, ka-ho′-sin. *A loaded stick or slung-shot*, kup-lush.
Warrior, t'kwul-le′ gwut. There is no distinctive class.
Warm, to, o-ha′-dakh, from hōd, *fire. To become warm*, o-hud-de-ūkhw. *I become warm*, o-ha-dākh-chid. *To warm one's posteriors*, n'du-hu-dāb′. *To lie down and warm one's back*, tūt-u-su-we′-chih. See "*Fire*".
Wash, to (*clothes*), tsa′-gwut, tsākw-tsākw. *I wash*, o-tsākw-tsūg-shid. *To-morrow I will wash*, ho-kwutl-dāt-chid klūts-a′-kw-tsukw. *To wash dishes*, tut-sa-gwo′-litsh. *To wash the face*, tuts-a′-gwus-sub. *I wash my face*, tuts sa′-gwo-sud-chid. *To wash the body, bathe*, o-te-ti-tub. *To wash the hair*, shi-its-ke′-dub
Water, ko. DERIVATIVES, sko′-kwa, *any liquid or juice;* o-ko′-kwa, *to drink;* tl'kaukh, *to lap, q. v.;* as-ta′-ko, *thirsty;* ska′-ko, *ice;* ma′-ko, ba′-ko, *snow;* ko ma′-chin, *a rainbow;* sukh-ko′-kwa, *a cup;* chal-ko, *a well*, from cha, *a hole;* tus-al-ko, *a cold spring;* sko-al-ko, *a point in the forks of a river.* Perhaps, also, ho kok'h, *white*, and its compounds, kaukh, *tin*, and smāl-ko, *menstruating*, from purification by water. The last is merely a surmise. See "*Many*".
Waves, gwa-le′-ukw; *rough water*, hōtsh; *surf*, dzōl-chu, o-te′-a-kus.
We, us, de′-bĕtl, to′-būtl, used as nominatives; *we hear*, de-betl as-kla′-bot. *Copulatives*, chitl, s'chil, shil, shut-sid. *We work*, o-yai′-ūs-chitl. *We see*, sla′-la-bits'chil. *We saw*, ta-sla′-la-bid shil. *Let us go presently*, te-la′-hi kit-'lūs-to-ku-chitl. *We will sleep*, klo-e-tūt-chitl de′-betl (pronoun duplicated).
Weaned, klal-bi-yūkh.

Weather (*to be bad*), o-dōd-kub. *It is bad weather to-day*, o-dōd-kub at-i-slākh'-hel.

Weep. See "*Cry*", "*Wail*".

Well (*or place dug out for water*), chāl-ko, from cha, *a hole*, al, *to*, ko, *water*.

West, atl-had-ōl-gwun'-hu, at-hlan-ōl-gwun-hu. It is described as the country on the sun's road at the west. See "*Wind*".

Wet (*as the ground after rain*), as-lukw, as-lukw-dōp, slākhw; *wet wood* (*wet fire*), as-luk-hōd.

What, stab. It is applied to things only. When persons are referred to, gwat, *who*, is used instead. *What is its name?* stāb ki s'dās? *What is his name?* gwat kwi s'dās? *What do you say? what your speech?* stāb kats hōt-hōt? (stab here referring to hōt-hōt, *speech*). *What do you want? what your will?* stāb kāts hātl? *What is that?* stāb-o-ta'? stab-'ta'? (see "*Things*"). *What is the matter with you?* la-hēd-chu? as-hēd-chu, o-he'-chu (sing.)? o-he'-chil-lup (plur.)? from as-hēd, o-hēd, *how*, *why*. Apparently from this root also comes o-ēd-i-gwut, as-ēd-i-gwut, *what? what is it? what is said?* See "*To say*".

When, put-tāb, put-hēd, pad-a-hēd. *When do you go?* put-tāb' ōkh'-chu klo-ōkh'? (literally, *when go you will go*). *When did you see him?* put-tāb' ki tats-as-lābt'?

Where, chād; *at what place*, al-chād; *whither*, tu-chād; *whence*, tūl-chād; *nowhere*, hwe'-la-chād, hwe'-kwi-chād; *everywhere*, bo'-kwi-chād, bo-kwi-lēl-chād (*every far place*), bēb'-kwu-chād. *Where are you going?* tu-chād kāts ōkh? *Where* [*are*] *you?* (or, *where* [*did*] *you* [*come from*]?) chād-chu? *Where is your wife?* chād ki sād chug-wush? *Where can it be?* chād-al-chād? *Who knows where?* cha de-la? *Where now?* (*where are you going?*) lud-hu chād-hu? (from o-chād, *to hide*, *q. v.*).

Whet, *to*. See "*Sharpen*".

Whip, *a*, hu-cha'-hwo-pud. *To whip*, o-cha'-hwud-sid. *I will whip you*, klu-cha'-hwud-sid-chid.

Whirl, *to* (*as water*), o-sulp-tsut. See "*Twist*".

Whisper, *to*, o-se'-i-kud.

Whistle, *to*, o-hwe'-wud (also *to sing as birds*).

White, ho-kōk'h.

White man, hwul-tum? qu. from hwutsh, *the sea*. See *white* "*Blanket*"; "*Gun*".

Who, gwāt. *Who are you?* (in answer to a hail), gwāt-chu gwāt-ko? (sing.); gwāt-chil-lup? (plur.). *Who, who said so?* ki-gwāt? *No one*, hwe' kwi gwāt. *To whom?* al gwāt? *Whose horse is that?* kūl-gwāt sti-a-ke'-yu te'-itl? *Who do you see?* gwāt k'o-la'-but-chu? *Who knows?* (of a person), kwa'-te-la? (of a place), cha-de-la? *What* [*who*] *is his name?* gwat ki s'dās?

Why, o-hēd, wo-hēd. *Why are you angry?* wo-hēd kāts-hu hēt-sil? *Why are you crying?* (*why your cry?*) o-hēd tat-sa wo-hai'-ub? The root is the same as that of as-hēd, *how*. See under "*What*".

Wife, chug-wush.

Will, *wish*. See "*Heart*", "*To wish*".

Wilt, *wither*, *to* (*as flowers*), o-kwai'-i; *wilted*, as-kwai'-i.

Win, *to* (*at play*). See "*Bet*". *To beat* (*as a horse in a race*), ōts-la'-lĕkw.

Wind, shukh-hum (from shukh, *above*). *The north or down-stream wind*, sto'-be-lo. *The south or wind that blows up a river*, stug-wāk'w. *The east wind or land-breeze*, stōl-tākt (tūl, *from*, tāk, *inland*). *The west wind or sea-breeze*, stōl-chākhw (from tūl, and chākhw, *seaward*).

Wind, to (*as a bandage or string*), o-ha′-kut-tub.

Wink, to, ot-se′-po-lil (see "*Eyelids*"); shēd-ka-lūs (see "*Eyes*").

Wipe, to, e′-kwid, e′-kwēd, t'kwe′-kwus-sub. *To wipe the nose*, duk-e′-k'k-sud (from muk-s'd, *the nose*). *A towel*, hu-kwās′-sub.

Wish, want, to, o-hatl. *I wish*, hatl-chid. *Do you want* [*some*]*?* ats-hat-lōkh? *Presently I shall want* [*some*], dai-chid klo-hat′-lilt-hu. *I don't want to talk so*, hwe′-kits hātl tu-kits hōt-hōt as-is-ta (see "*Love*"). *I want to go*, tūs-o-hwāb-chid (see "*Go*"). *We don't want to go*, as-che′-litsh chēlsh ba′. *I want to get a wife*, ikh-che-gwa′-sub-chid (from chug-wush, *a wife*). *I want to buy*, lukh-hwo′-yub-chid (see "*Barter*"). *What do you want?* (see "*What*").

With, twul. *With a knife*, twul s'dōkw. The instrument with which a thing is done is also denoted by the particle sukh. *With what did he strike you?* as-hēd kwi sukh-gwūl-lalt-sids?

Withe, a, ste′-te-dwut.

Within. See "*In*".

Without. See "*Out*".

Wood, sticks, sti-kōp, stuk-ōp, stuk-wub. *Rotten wood* (used to smoke skins), pi-kāts, puk-āts. *Spunk of rotten wood*, to′-pi, suk-wut-tut. *Bring fire-wood* (imp.), ōt-la-chōp, 'kla-chub. *Leather shoes or boots*, 't'kwāb-shid. *To strike with a stick*, uts-tukh-hwōb. *A yard, yard-stick*, stuk-hwub.

Womb, hūb-da′-ad.

Work, make, to, o-yai′-ūs. *I work*, o-yai′-us-chid. *Thou workest*, o-yai′-us-chu. *He works* o-yai′-us (no pronoun). *We work*, o-yai-us-chitl. *Ye work*, gul-la′-po o-yai-ūs. *They work*, tsa-ta-dītl o-yai′-ūs. *I worked*, tu-yai′-ūs-chid. *Thou didst work*, tu-yai′-ūs-chu. *He worked*, tu-yai′-us (no pronoun). *I will work*, klai-ai′-ūs-chid. *Thou wilt work*, klai-ai′-ūs-chu. *He will work*, kūt-lai-ai-ūs. *Will you work?* klo-yai′-ūs-chu? *What are you doing?* stāb kāt-si ai-yūs. See "*Do*".

Worn-out, as-hwōkh-w't, s'hwukt.

Worthless, gratuitous, pāt-latl. See "*Nothing*". *That horse is not a bad one*, hal sti-a-ke′-yu hwe′ la pāt-latl.

Wound, to. See "*Strike*".

Wrestle, to, kwēd-di-gwus.

Wrinkled, flabby (*as in age*), as-mi′-a-kōb. This word was given *apropos* of Smi′-au, a mythological person so described, and possibly means only resembling him. *Wrinkled as cloth*, as-kōp-kōp. *Wrinkled on the cheek*, as-he′-mus; *on the face*, as-hu-be′-kwa-būs.

Wrist. See "*Hand*".

Write, to. See "*Embroider*", whence it is taken.

Y.

Yard, a, stuk-wub (*a stick*). *How much a yard?* as-hed kwi dut-cho stuk-wub? See under "*Numerals*".

Yawn, to, o-gwa′-lub.

Year, a, hutl-gwus.

Yellow, ho-kwāts.

Yes, e-ēkh′.

Yesterday, to-datl-dat′, ash-tūt-lākh. The first of these names is derived, like no-kwutl-da-to, *to-morrow*, if not from the word klo-kwatl, *the sun*, at least from the same root, with the past particle "to" prefixed; the second is from the adverb ash-to, denoting also past time, and lākh, *light*. As heretofore remarked, under the word *to-morrow*, there is little practical distinction in common speech between the two, except by the connection, and so of an equal number of days past or to come; the, to us obvious, meaning of the words being lost sight of. *Day before yesterday* or *day after to-morrow*, to-di-atl-dat. *Three days ago* or *to come*, tu-sle-hwātl-dat. *Four days ago* or *to come*, bōs-atl-dat. *Five days ago* or *to come*, tslĕts-atl-dat. *On the third day*, al-sle′-hwātl-dat. At-la-hu appears as the suffix of most of the digits, converting them into numeral adverbs, *q. v.;* as, kle-hwat-la-hu, *three times*, *&c.*, and the same idea is conveyed here. It signifies *times*, as of repetition or recurrence. See also under "*Future prefix*".

You (sing.), *thou* (absolute), dug-we. Like at′-sa, it is very rarely used as a nominative, its place being supplied by the copulative. *I am angry with you*, o-hēt-sil-chid hwul dug-we. *She is well disposed towards you*, k'sits twul dug-we (*she is with you*) *Do you give it?* ab-shits te dug′-we? *Come, let me speak with you*, at′-la, hōt-hōt-chid twul dug-we.

(Nominative.)—Kats, kat-si, kat-su. These bear the same relation to dug-we that kēts, &c., do to at′-sa. *Where did you find the man?* chād kats aid-hwu ki stōbsh? *Where did you get it?* chād kats hwe′-wi? *Where are you going?* chād kats ōkh′? *What will you pay?* stāb kats but-sits? *What do you say?* stāb kats hōt-hōt? *What did you find?* stāb k'ais-et-hwu (by elision). In an example given above, k'sits twul dug-we, k'sits appears to be the feminine. *Why are you angry?* wo-hēd kat-su hēt-sil? *Are you a chief that you talk to me?* si-āb-chu-hu kat-su hōt-hōt hwul at′-sa? *By what road did you come?* chād shug-w'tl kā-tsi hwutl? *What are you doing?* stab kat-si ai-yūs. (Duplicated), *why do you do so?* o-hēd kat-su kot-su ho′-yut. Another form, which is not so clearly defined, is, to-bĕt-sid. *I show you*, o-lābt-hu-bet-sid-shid, where the copulative pronoun chid, *I*, follows this as an accusative. *She likes you*, hātl-to-bet-sid hal-gwa. A form used in calling the attention of a person, equivalent to "*You there*", is, do-te′, when applied to a man; do-tsi, if to a woman. These appear to be proper pronouns, and not merely interjections.

(Copulative.)—Chu, chu-hu, chūkh, cho-ho, shu she-hu. Like chid, *I*, copulative, it is used only as a suffix, and is referred in like manner to a preceding adverb or other word relating to the verb. *Ah! you've arrived*, a-ha! o-tlut-chil-chu. *You eat*, atl-do′-chu. *Come* [*and*] *sit*, at′-la-cho-ho gwud-del. *Do you understand?* as-kla′-bōt-chūkh-hwu? *or* as-ti-kwa′-dit-chu-hu. *You see*, sla-la-bit′ she-hu′ (*or* shu). *Go and bring* (*good you bring*), klōb-chu-hu o-ōkhts-chu-hu (here the pronoun is duplicated). *You are foolish*, as-hwul-ku chu. *Who are you?* gwat-chu? *Presently you will find*, dai-chu klo-ĕd-hwu. *Go presently*, dai-chu klo-ōkh tel-h'ye.

You (plur., absolute and nominative), gul-lapo, gwul-la′-po. *You work*, gul-la′-po-o-yai′-ūs. *Do you hear?* gul-la′-po as-kla′-bōt? *I have won a bet of you*, o-tsul-tub wo-tlet-shid gwul-la′-po. *Presently you men will sweat*, hwe-la-lil′ o-kwul-kwul gwul la′-po sto-to′-bsh.

(Copulative.)—Chil-lup′-o, chil-lub′, shel′-a-pu, shil-lip, &c. *You see*, sla-la-bit-

shil-i-pu. *You saw*, ta-sla′-la-bid′-shil-lip. *What do you say?* o-ēd-i-gwut-chil-lub? *Are you going?* o-tōkh-kwōkh-chil-lup-o? *What do you want?* o-he′-chil-lup? *Who are you?* gwāt chil-lup? *She slanders you*, o-yai-li-hub-chil-lup.

Your (sing.), kād, kwād, kwāt, tad, tats, tat-sa. Feminine objective, sad. *Do you think so?* (*is that your opinion?*) as-is-ta kād hutch? *Where is your wife?* chād ki sad chūg-wush? *Where did you leave your wife?* (*where*[1] *your*[2] *road*[3] *the*[4] *your*[5] *wife*[6]*?*) chād[1] kād[2] shug-w'tl[3] k[x]sad[5] chug-wush[6]? *How much must I pay?* (*how much your will I pay?*) as-hēd kwād hutch guz-bud-ids-did? (see "*Pay*"). *Take as much as you like*, kwud-dud as-he′ kwāts hātl. *What is your name?* gwāt kwāts 'da′? *You*[1] *have changed*[2] *your*[3] *mind*[4], la-le′-il-ukhw[2] tad[3] hutch[4] te dug-we[1]. *Is your gun loaded?* (*has your*[1] *gun*[2] *eaten*[3]*?*) utl-ts[3] tad[1] hwul-ti-ma′-litsh[2]? *You talk much* (*much your talk*), kād tād-sa hōt-hōt (kād, *much*). *Where did you buy it?* (*where that your bargain?*) chād kwi tats sta′-gw'sh? *How much do you ask for that?* as-hēd kwi tats sta′-gw'sh? *I understand what you say* (*i. e., your talk*), as-tla-bōt-chid, a tat-sa hōt-hōt. *Why do you cry?* (*why your crying*)*?* o-hed tat-sa wo-ha′-hab?

Your (plur.). No examples preserved.

Young, young ones, ba-ba-ad.

Youth, young man, lug wub.

O

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